حضرت مولانا مسیح اللہ خان صاحب رحمت اللہ علیہ

Hadhrat Moulana Maseehullah Khan Saahib Sherwaani رَحِمَهُ ٱللَّٰهُ

His life and works

انگلیوں پر ہی گنی جاتی ہیں ایسی ہستیاں

ایسے ہی اک فرد واحد تھے مسیح اللہ خاں

**Hadhrat Moulana
Maseehullah Khan
Sherwaani** رحمۃ اللہ علیہ

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The author, translators, editors and typesetters humbly request your duas for them, their parents, families, asaatiza and mashaaikh.

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

A Glimpse in the life of Maseehul-Ummat رحمة الله عليه

Born:	1329 -- 1911
Demise:	14 Jumaadul Ula 1413 13 November 1992 (Thursday Night)
Place of Birth:	Sarai Barlah
Father's Name:	Janaab Ahmad Husain Khan Saahib رحمة الله عليه
Family:	Sherwaani. Linked to the family of Rasulullah صلى الله عليه وسلم
Studies:	Studied up to Mishkaat in his hometown. Qualified at Darul-Uloom Deoband, Sha'baan 1351 / December 1932
Bay'at:	Moulana Ashraf Ali Thaanwi Saahib رحمة الله عليه
Khilaafat:	25 Shawwaal 1351 / 20 February 1933
Buried:	Miftaahul-Uloom Graveyard next to his beloved ustaadh, Mufti Saeed Ahmad Saahib رحمة الله عليه

Introduction

Maseehul-Ummat, Hadhrat Moulana Muhammad Maseehullah Khan Sherwaani Saahib رحمة الله عليه, was one of the greatest authorities of Tasawwuf in our times. He hailed from the renowned and distinguished Sherwani family of Sayyids (family of Nabi صلى الله عليه وسلم). Hadhrat Moulana Maseehullah Saahib رحمة الله عليه who later became popularly known as Hadhratjee was extremely pious from a very young age and loved to perform nafl (optional) Salaah, Tahajjud and Zikr.

From an early age he was an embodiment of piety and sterling qualities. His virtue, excellence of character, simplicity and dignity were acknowledged by all who came into contact with him even during his childhood. A considerable part of his time during childhood was spent in zikr and nafl acts of Ibaadat. A favourite occupation of his during his early youth was to sit in the company of the Sawliheen and Awliyaa. It was this companionship during his

childhood which introduced him to Hakeemul-Ummat Hadhrat Maulana Ashraf Ali Thaanwi Saahib رحمة الله عليه.

An outstanding feature of Hadhratjee's character is the dominant qualities of *hayaa* (modesty) and tenderness. Hadhrat Mufti Saeed Ahmad Lucknowi رحمة الله عليه, the ustaaz of Hadhratjee رحمة الله عليه who witnessed his life from early childhood said:

"From childhood he has been full of modesty, dignity, respect, forbearance, skill, intelligence and commendable attributes (awsaaf-e-hameedah)."

This little treatise on the life of Maseehul-Ummat رحمة الله عليه will hopefully generate an enthusiasm for piety and righteousness amongst us. Hadhrat Nabi Muhammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ has mentioned in a Hadith: "The *Ulama* are the inheritors and successors of the *Ambiyaa* (Prophets)." Their lives depict the practical life (*Sunnah*) of Sayyidunaa Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. Most definitely Hadhratjee رحمة الله عليه was among those saintly Ulama who Allah Ta'ala speaks about in the Holy Qur'aan as *"Be among the saintly ones ..."* and "*...Only the Ulama fear Allah Ta'ala from amongst His bondsmen.*" His entire life was a replica of Sayyidina Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

His mission was the reformation of the ummah. People from all over India and many foreign countries would either present themselves at the khaanqah or write for naseehah (advice). His daily routine would start hours before Fajar Salaah up to Esha Salaah without any rest inbetween. Everyone's needs were satisfied with kind words and wisdom. Those who would frequent his majlis would be ordinary people, professionals as well as Ulama. Any person whose life was touched by Hadhratjee's influence and guidance, would them himself display a beautiful character. Entire

households would change through the contact of a single person with Hadhratjee رحمة الله عليه. This is the reason why the Quran instructs the Mu'mineen to join the ranks of "the Saadiqeen" (The Truthful).

This booklet is a summary of a few biographies written by Mufti Rashid Ahmad Mewaati Saahib *(daamat barakaatuhu)*, Dr Tanweer Ahmad Khan Saahib رحمة الله عليه, Mufti Taqi Usmaani Saahib *(daamat barakaatuhu)*, Haji Muhammad Farooq Saahib رحمة الله عليه and Mufti Farooq Meeruti Saahib *(daamat barakaatuhu)*.

The purpose for writing the biographies of our pious elders is so that we too can develop a deep desire to acquire some degree of perfection which they had acquired and to create a link with Allah Ta'ala in the manner they had achieved.

May Allah Ta'ala make this biography a means of inspiration to one and all and make it a means of bringing our lives in accordance to their lives which in fact reflected the life of the *Sunnah*.

The readers are kindly requested to please correct the errors and bring it to the notice of the publishers. *Insha-Allah* the corrections will be made in the new edition. This will also be in keeping with the spirit of the Hadith "*Deen is to advise one another.*"

Ramadhaan 1434
August 2013

Foreword

By Hadhrat Moulana Ismail Kathrada Saahib (db)

Senior Khalifa of Hadhrat Maseehul Ummat رحمة الله عليه

نحمده و نصلي علي رسوله الكريم

The most perfect example of Allah Ta'ala's message is the life of Sayyiduna Rasulullah صلى الله عليه وسلم. The Sahaabah رضي الله عنهم learnt Deen directly from him and passed on his living example to those that came after them. This has always been the system of Allah Ta'ala, to send men as living, practical examples of His Message as models for us to emulate and to follow.

Hadhrat Moulana Maseehullah Khan Saahib رحمة الله عليه was among these great luminaries who lived the *Sunnah* and left behind a rich legacy for us all to follow.

Hadhratjee رحمة الله عليه was a personality of perfection in all facets of *Deen*. Together with being a Sheikh-e-Tareeqat, he was also an author, lecturer, teacher, administrator as well as the principal of

Madrasah Miftaahul Uloom Jalalabad. Such a comprehensive personality in today's times is extremely difficult to find.

One of the greatest favours of Allah Ta'ala to me personally, was the blessing of being in Hazratjee's company. In addition to being a great scholar of Islam, an administrator, a lecturer and philosopher, I also got to know Hazratjee as a kind father, a healer of hearts and minds, and a spiritual guide.

Once, when I was sick, Hazratjee took the time to come and visit me. He was well learned in medicine, and he brought with him some herbs and spices. Indian medicine needs to be freshly prepared, and Hazratjee pounded and ground those ingredients and then mixed it with water and gave it to me to drink. He did all of this despite his busy schedule.

This compassion for his students is well known by all and is documented. Once, Hazratjee was found holding his stomach due to cramps. When asked what was causing the pain, it emerged that Hazratjee had not eaten for many days. The madrasah funds were low and there was little food for the students, so Hazratjee رحمة الله عليه himself went hungry.

Whether old or young, whether for a group or an individual, Hazratjee found time to give everyone personal attention and care. When we lived in Jalalabad between the years 1983 and 1986, my children would play around Hazratjee and visit him. My son, who was eight years old at the time, would visit Hazratjee's office and become interested in the stamps on the envelopes of correspondence that came in for Hazratjee from all over the world. Hazratjee would collect them and give them to him whenever he visited his office. Later on, our family moved to Kashmir.

Whenever someone came from Jalaalabad, he would bring an envelope filled with stamps that Hazrat collected for my son. This was a practice that continued when we moved back to South Africa. Every time someone came from Jalalabad, my son's envelope came with stamps from Hazratjee.

This was the love that Hazratjee took to fulfil the trust of an eight year old child, despite having such a hectic and busy schedule. May Allah Ta'ala enshroud him with His special mercy, fill his qabr with noor and reward him with the highest stages of Jannatul Firdaws.

The book in your hand discusses the details of his noble life, highlighting his strict adherence to the *Sunnah* of Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. Hazratjee paid special attention to two sunnahs. One was eating and drinking with the right hand. On one occasion he became very distraught and picked up an instant fever while we were having tea together and someone amongst us drank with his left hand. Hazrat's face turned red and he began to perspire. He looked at me with pleading eyes, however he did not want to dishearten his visitor. I thereafter in a very diplomatic way made the visitor aware of this. The other sunnah was wearing of the garments above the ankles.

This humble servant has perused the book and found it to be immensely beneficial. May Allah Ta'ala accept the efforts of the compiler and those associated with the compiling of this book. May He make it a means of guidance for us all and make it possible for us to emulate the lives of our pious predecessors.

(Hadhrat Moulana) Ismail Kathrada (Saahib), Vryheid

Chapter 1

Birth and childhood

Hadhrat Moulana Maseehullah Khan Saahib رحمة الله عليه was born in 1330 A.H. (1910 C.E.) in Barlah, the district of Aligarh, UP, India. He belonged to the Sherwani family whose lineage goes up to Sayyid Shah Husain Ghauri رحمة الله عليه.

Hadhratjee's Father

Hadhratjee's رحمة الله عليه father, Janaab Saeed Khan رحمة الله عليه was a notable personality of the family. He was a very popular person in his district and was loved by one and all. He was very punctual in salaah and fasting and was known to be a very pious person. He showed immense respect and value for the Ulama and the *Ahlullah* (pious servants of Allah Ta'ala).

He was well known for his immaculate personality. In those days if any wealthy *nawaab* experienced some difficulty in the running of his affairs, he would call Janaab Saeed Ahmad Saahib to rectify the problem. If any wedding took place in the family then all the arrangements would be handed over to him to take care of.

A proof for his love for Deen and the Ulama was that he sent both his sons to Darul-Uloom Deoband to study Deen rather than guiding them in the line of the dunya.

He was very particular about making the *tarbiyat* (correcting and guiding) of the children and would lovingly correct them when he saw them doing anything incorrect. Hadhratjee رحمة الله عليه mentioned that on one occasion the family children missed the Esha Salaah with Jamaat as a result of playing outside. His father admonished them saying: "This time I will forgive you, but make sure this never happens in the future."

Hadhratjee's mother

Hadhrat's mother was also a very pious woman. He himself mentioned: "When I was young, my mother would lovingly place me on the *chaarpai* (bed) next to hers and read some deeni books to me. Most of the time, whilst reading, tears would flow from her eyes." It was in the lap of this pious, Allah fearing woman that he was brought up.

Hadhratjee's grandfather

Hadhrat's grandfather was also a very pious person. Towards the end of his life he lost his eyesight, but despite this disability he would still awaken early in the morning and perform his Fajar

Salaah with jamaat in the masjid. As he left for the masjid, he would wake up the entire family saying: “Wake up! Wake up! Open your doors and come out. The Mercy of Allah is raining upon us.” This was the manner in which he would wake up the household. The *tarbiyat* (upbringing) that the elders adopt has a great effect on the rest of the family.

It was in this household that Hadhratjee رحمة الله عليه was born and his *tarbiyat* (upbringing) was done. Hence qualities of taqwa, tahaarah, love for Allah Ta’ala and love for Deen became his second nature.

Childhood

Growing up in an environment of piety and taqwa, Hadhrat رحمة الله عليه was naturally inclined towards Deen and the activities of Deen from a very tender age. Living with noble and pious people in his family as well as his village brought about a special fervour for Deen in him. In his young age, Allah Ta’ala blessed him with excellent qualities such as hayaa (modesty) and adab (respect). Portraying himself with these excellent qualities won the hearts of all those around him. Everyone loved him and had a special regard for him.

Punctuality in Salaah and nafl ibaadat

As a child, he never missed his salaah with jamaat. He would always be in the masjid and was very particular about performing every salaah with jamaat. Together with this he was very enthusiastic to perform nafl salaah and spend his time in the masjid reciting Qur-aan and making zikr. He was punctual with his tahajjud salaah from

childhood and would spend long hours making zikr and engaging in fervent dua to Allah Ta'ala.

He would also keep nafl fasts in abundance. When he became baaligh he would often call out the azaan in the local masjid and would quite often also perform the salaah. If perchance Hadhrat was delayed for some reason, the musallies would wait for him to arrive and then only would they commence the salaah.

Hatred for music and dancing

Hadhratjee رحمة الله عليه always hated singing and music. Once he narrated the following incident of his childhood: "I was a young boy and fell off to sleep one night at home after the Esha Salaah. The Hindus of the village began playing their loud music and my sleep was suddenly disturbed. I began crying in my bed and my paternal aunt came into my room to console me. She immediately went to my father's quarters and woke him up saying: 'Maseehullah is crying in his bed.' My father retorted, 'He is crying for nothing. Why is he worried about them? He should continue with his work as they are continuing with their work.' My aunt insisted that he should go and stop them as I was going through great difficulty by having to listen to their blaring music. Eventually my father, who was very respected as well as feared by one and all in the village got up and went towards them. Just on seeing him they all immediately dispersed."

Chapter 2

Education

Learning the Qur-aan-e-Kareem

Hadhratjee رحمة الله عليه learnt the Qur-aan Shareef under the guidance of a great Qaari by the name of Qaari Abdullah Shah Saahib رحمة الله عليه. He once narrated, "Hadhrat Qaari Abdullah Saahib رحمة الله عليه used to recite Qur-aan Shareef in a very unique manner. It was by him that I was fortunate to learn the Qur-aan-e-Kareem. Although he was not a formal Haafiz, but he knew the Qur-aan so well as though he was a Haafiz of the Qur-aan. His greatest passion in life was to recite the Qur-aan-e-Kareem. I used to recite the Qur-aan Shareef to Hadhrat Qaari Sahib and he used to listen to my recitation. Whenever I made any error, he immediately corrected me."

School education

Hadhratjee رحمة الله عليه went to school in his hometown, Barlah and then moved onto Aligarh to continue with his education. He completed

up to grade six. He always excelled in his class and would very often take the first position. However since his heart was not inclined towards worldly education, his father then took him out of school and engaged him in deeni ta'leem.

Even whilst he was in school, he was extremely punctual in performing his salaah with jamaat. Once Hadhrat رحمة الله عليه mentioned, "Our school would terminate at 12:30p.m. Near our school was a small masjid. Daily I would go to the masjid after school and perform my Zuhr Salaah with jamaat."

Commencement of Deeni education

From childhood, Hadhratjee رحمة الله عليه had a great love for Deeni knowledge. He was always seen in his spare time with some Deeni kitaab in his hand studying some aspect of Deen or the other.

Once he mentioned: "When I was still studying urdu in grade three, I commenced studying the Beheshti Zewar on my own. I used to also make a point of studying 'The An-Noor' and 'The Al-Imdaad' (magazines) which would come monthly to my ustaadh, Moulana Ilyaas Saahib رحمة الله عليه. It was with this *muta'alah* (studying) that my Deeni education commenced."

Persian and Arabic

Studying the kitaabs of Hadhrat Moulana Thaanwi Saahib رحمة الله عليه like Beheshti Zewar from this tender age left such an impression on Hadhrat's young mind and heart that he became totally disinclined towards secular education.

On seeing his inclination towards Islamic studies, his father encouraged him to commence studying Persian and Arabic. It was

in Aligarh that he commenced the study of Persian under the guidance of Miajee Abdur Rahmaan Saahib رحمة الله عليه who was renowned for his mastery in the language. He was a Haafiz of the well known books, Gulistaa and Bostaa written by Muslihud-Deen Shiraazi رحمة الله عليه more commonly known as Sheikh Sa'di رحمة الله عليه.

He then commenced his Arabic studies in his hometown, Barlah at the local Madrasah, Madrasah Islaamiyaah. He studied up to Sharah Jaami by Moulana Hakeem Mahfooz Saahib Deobandi رحمة الله عليه and then studied Sharhu Wiqaayah, Jalaalain, Mullah Hasan and Mishkaat Shareef under his beloved ustaadh, Hadhrat Moulana Mufti Saeed Ahmad Saahib رحمة الله عليه.

With the grace of Allah Ta'ala, he was exceptionally intelligent and would easily grasp as well as memorise all the concepts. He said: "*Al-hamdulillah* in my initial years, I had read out most of my books like Mizaan-e-Munsha'ib, Fusool-e-Akbari, Nahwu Meer,[1] etc. by memory to my ustaadh."

He also mentioned that at times if for some reason an ustaadh was absent, Hadhrat رحمة الله عليه would then teach the Hidaayatun-Nahwu lessons to his fellow students.

Playing and exercising

Hadhratjee رحمة الله عليه was extremely fit and healthy. From a young age he was well built and would always come out first in any race.

He narrated: "When I was studying in Aligarh, I would go and play after Asar in a field outside the home of my brother in law, Piyaar-e-Mia, Moulana Jaleel Ahmad Khan, khalifa of Hadhrat

[1] These are the names of some of the books that are taught in the Aalim course

Hakeemul-Ummat رحمة الله عليه. Our playing was also respectful and cultured. I would often play with Piyaar-e-Mia’s younger brother. We played only after Asar and would stop playing some time before the Maghrib Azaan, prepare for salaah and then go towards the masjid.”

Chapter 3

Darul-Uloom Deoband

After studying Arabic and Islamic sciences till Mishkaat under his honourable ustaadh, Mufti Saeed Ahmad Saahib Lucknowi رحمة الله عليه, he took admission at the world famous institute, Darul U'loom Deoband in the year 1347.

At this institute, he was afforded the invaluable opportunity of studying under great luminaries like Hadhrat Moulana Husain Ahmad Madani Saahib رحمة الله عليه, Moulana I'zaaz A'li Saahib رحمة الله عليه, Moulana Mia Asghar Husain Saahib رحمة الله عليه and A'llamah Ibraahim Balyawi Saahib رحمة الله عليه amongst others.

Hadhratjee رحمة الله عليه passed his student days in perfect solitude and was totally engrossed in the acquisition of ilm. At the same time he was a *mureed* (disciple) of Hadhrat Moulana Thaanwi رحمة الله عليه and as a result of his elevated spiritual rank, he occupied a distinguished position of honour and respect among both students and Ulama.

It was already noted that a spiritual link of faith and love with Hadhrat Thaanwi رحمة الله عليه was already established during his early childhood days. The first time that Hadhrat رحمة الله عليه saw Hakeemul-Ummat Hadhrat Maulana Thaanwi رحمة الله عليه, was at Aligarh during the year when he (Hadhrat Moulana Maseehullah رحمة الله عليه) left for Deoband in pursuit of his Islamic education. That same year he established his *islaahi* (spiritual rectification) connection with Hadhrat Thaanwi رحمة الله عليه. Since that time he had been in constant communication with Hadhrat Thaanwi رحمة الله عليه.

Enrolment Exams

Hadhrat Moulana Rasool Khaan Saahib رحمة الله عليه had taken Hadhrat's exams before enrolling him at Darul-Uloom Deoband. After testing him Sharh Wiqaayah, he suggested that he should join the Hidaaya Awwalain[1] class. Hadhratjee رحمة الله عليه requested if he could join the Hidaaya Aakhirain class as he had already studied Hidaaya and would continue to study it in his free time. Moulana Rasool Khaan Saahib رحمة الله عليه however suggested that Hadhrat should enrol in the Hidaaya Awwalain class as this would greatly help him when he is studying Mishkaat and Daurah Hadeeth (the final year of the aalim course). Accordingly, he accepted this suggestion and was then enrolled at Darul-Uloom Deoband.

[1] This book has two parts which are taught in two separate years. Hidaaya Awwalain is the first part and Hidaaya Aakhirain is the second part.

At Darul-Uloom Deoband

Hadhratjee رحمۃ اللہ علیہ studied at Darul-Uloom Deoband for four years. In the first year he studied Hidaaya and Mishkaat Shareef and in the second year he completed his Daurah Hadeeth. After completing his Daurah Hadeeth, he studied for another two years at Darul-Uloom Deoband concentrating on other subjects which he had not studied before.

Hadhrat Hakeemul-Ummat رحمۃ اللہ علیہ had suggested that he should stay for another two years and study these books as well so that he would not have to rely on anyone else if he needed to find out anything regarding a particular aspect in any subject. Hadhratjee رحمۃ اللہ علیہ had taken permission from his father and stayed on for another two years. In this time he studied the following books, Qadhi Hamdullah, Umoor-e-Aamaah, Tasareeh, Sharh-e-Chagmeeni, Sadraa, Shams Baazigha as well as other books.

Studying in solitude

Hadhratjee رحمۃ اللہ علیہ always had a passion for studying and always had a habit of keeping to himself. In Darul-Uloom Deoband also he stayed aloof from others and studied very hard.

Once he mentioned: "I had studied in Deoband for four years. Others may have known me there but I did not know anyone. Nobody would come to me and neither would I go to meet anyone. Sometimes, on the day of Jumuah, I would go to the local graveyard."

On another occasion he mentioned: "In the four years that I stayed in Deoband I never once went to the office for anything. At

times the Madrasah would give out clothing and spending monies for the students. *Al-hamdulillah* I never went to collect any money or clothes for myself."

Roommates

Hadhratjee رحمة الله عليه mentions: "We were four students living in one room. However I used to behave as though I was living alone in the room. I never used to sit with my friends and engage in futile conversations. Hadhrat Moulana Habeebur Rahmaan Saahib رحمة الله عليه, the principal of the institute had subsequently arranged a separate room for me in Tayyib Manzil. I stayed alone in this room for two years."

Once, when Hadhrat Thaanwi رحمة الله عليه came to know how much Hadhratjee رحمة الله عليه would engross himself in his studies, he wrote to him saying: "Is this the only time you will get to study? Your days for studying only commence after you qualify from the Madrasah. Study in such a way that your health does not get affected."

Takraar (revision of lessons)

When Hadhratjee رحمة الله عليه was studying in Deoband he would make takraar in such a way that he would close his eyes and allow his mind to run through the kitaab. He would picture the content matter on each page as well as the different mazaahib and the opinions of the different Ulama, etc. Hadhrat رحمة الله عليه said: "*Al-hamdulillah*, I managed to memorise all my books from Mizaanus Sarf upto Sharh-Jaami."

Mutaa'lah (preparation of lessons)

Hadhratjee رحمة الله عليه mentioned: "My ustaadh had advised me that when you make mutaa-la'ah (prepare your next days lessons), prepare it with this intention that you have to teach the lesson the next day. Now if one prepares his lessons in this way, will he not then check the footnotes and the commentaries as well?"

Taking notes in the classroom

During his student days, Hadhrat رحمة الله عليه had a habit of writing down the ustaadhs lessons. Once he mentioned: "I had written out the entire lectures on Mishkaat Shareef. I also wrote the lectures of Hadhrat Moulana I'zaaz Ali Saahib رحمة الله عليه who taught us Shamaail-e-Tirmizi. He would give detailed explanations in his lessons. I had also written down my Bukhaari Shareef lessons. However, unfortunately some of my classmates borrowed my books wherein I had written out the lectures of Mishkaat and Shamaail and lost these books. However I still have the lessons of Bukhaari Shareef."

The Principal of Darul-Uloom Deoband

Hadhrat رحمة الله عليه said:, "Whilst studying in Deoband, the principal Hadhrat Moulana Habeebur Rahmaan Saahib Usmaani رحمة الله عليه, the elder brother of Moulana Shabbeer Ahmad Usmaani رحمة الله عليه had passed away. Thereafter Hadhrat Moulana Qaari Muhammad Tayyib Saahib رحمة الله عليه, who at that time was the vice principal, had been appointed as the Principal of Darul-Uloom Deoband."

Hadhrat رحمة الله عليه said: "*Al-hamdulillah,* my student days in Deoband had passed with much peace and tranquillity. There were neither fights nor *fitnah* (problems) that had taken place in the Madrasah."

Tajweed

Hadhratjee رحمة الله عليه had initially studied tajweed by Qaari Abdullah Saahib رحمة الله عليه. He said: "My ustaadh was unique and would recite very beautifully. I recited the Qur-aan to him in such a manner that I would recite and he would listen. When I made a mistake, he would immediately correct me."

Thereafter, he studied Qiraat by a Qaari who had stayed in Madinah Munawwarah for about 12 years. This Qari was also very unique in his recitation and was able to read in different tones and styles.

When he went to Lucknow, his ustaadh Mufti Saeed Saahib رحمة الله عليه encouraged him to also do some *mashq* (practice) of the Qur-aan with tajweed in his free time by the Qaari of the Madrasah. Hence he went to him. After assessing Hadhrat's recitation, the Qaari Saahib mentioned: "There is no need for you to do any *mashq*. You have already learnt how to recite the Qur-aan correctly. However, since Hadhrat Mufti Saeed Saahib رحمة الله عليه has sent you, you may continue coming to me to recite." Hadhratjee رحمة الله عليه said: "Thereafter I used to go to him daily for about 20 minutes. Qaari Saahib used to recite and I would recite after him."

After enrolling he had studied the different books of tajweed like Jazari, etc. at the hands of the Qurra of Darul-Uloom Deoband.

At one time in Jalalabad, Hadhratjee رحمة الله عليه used to teach tajweed to the students. After the Fajar Salaah he would teach the

translation of the Qur-aan Shareef and then would teach tajweed. He would teach in this manner that he would recite the aayaat aloud and all the students would then recite after him.

Medicine

He also studied Tibb (Medicine) under a Hakeem from Meerut. He studied some of the important books of medicine like Qushayriyyah and other books. Thereafter he learnt the art of diagnosing from the pulse.

One day, one of his close associates mentioned to him: “If you are going to spend your time learning and practicing medicine you won’t be able to serve Deen.” Upon hearing this he left out medicine completely.

Chapter 4

Hadhrat's Asaatiza (Teachers)

Hadhrat Moulana Ilyaas Saahib Sarai Barlah رحمة الله عليه

Hadhrat Moulana Ilyaas Saahib رحمة الله عليه was an aalim from Hadhratjee's family and it was with him that Hadhrat رحمة الله عليه spent most of his childhood. He lived in the same village as our Hadhrat. It was also from him that Hadhrat Maseehullah رحمة الله عليه as a young boy would borrow the An-Noor and the Al-Imdaad magazines and study them.

Hadhrat Moulana Ilyaas Saahib رحمة الله عليه had established the Madrasah Ya'qoobiyyah in Barlah and also served as the principal of the madrasah. It was in this madrasah that Hadhrat Maseehul-Ummat رحمة الله عليه studied at the hands of his famous ustaadh, Hadhrat Mufti Saeed Ahmad Saahib رحمة الله عليه.

Hadhratjee رحمة الله عليه once mentioned: "Moulana Ilyaas Saahib رحمة الله عليه lived in our village. In my childhood, I spent most of my time with

him. He was bay'at to Hadhrat Sheikhul Hind رحمة الله عليه. His youth was extremely unique. He had proceeded to Thanabawan and spent some time in Hadhrat Thaanwi's رحمة الله عليه *khidmat* (service). After explaining some of his *haalaat* (conditions) to Hadhrat Moulana Thaanwi رحمة الله عليه he requested for bay'at. Hadhrat Thaanwi رحمة الله عليه advised him as follows: 'Your share is by Sheikhul Hind, Hadhrat Moulana Mahmoodul Hasan رحمة الله عليه.' He thereafter went and took bay'at at the hands of Hadhrat Sheikhul Hind رحمة الله عليه."

Hadhrat Mufti Saeed Ahmad Saahib رحمة الله عليه

Hadhrat Mufti Saeed Ahmad Saahib رحمة الله عليه is among the very special and close asaatiza of Hadhrat Maseehul-Ummat رحمة الله عليه. Hadhratjee رحمة الله عليه had studied most of his elementary books at the hands of this great aalim. Mufti Saeed Ahmad Saahib رحمة الله عليه is the son of Moulana Fatah Muhammad Saahib Lucknowi رحمة الله عليه.

Mufti Saahib was a brilliant aalim who gained a mastery in most fields. He had a special flair for Fiqh (Islamic jurisprudence) and was well known for his expertise in this field. He studied under Hadhrat Sheikhul Hind رحمة الله عليه and had taken bay'at at the hands of Hadhrat Moulana Ashraf Ali Thaanwi رحمة الله عليه. He was also among those *mureeds* who had received ijaazat-e-Suhbat[1] from Hadhrat Moulana Thaanwi رحمة الله عليه.

After the demise of Hadhrat Thaanwi رحمة الله عليه, he turned to his student Hadhrat Maseehul-Ummat رحمة الله عليه and took bay'at at his hands. He also received khilaafat from him. This act shows the *tawaazu* (humility) he had within himself. He did not feel it below his dignity to humble himself and seek *islaah* and reformation from his student.

Hadhratjee رحمة الله عليه studied Sharh Wiqaayah under Mufti Saeed Saahib رحمة الله عليه in Lucknow. Later on Mufti Saeed Saahib رحمة الله عليه came to Jalalabad and was posted to the position of Sheikhul Hadeeth of Madrasah Miftaahul-Uloom. His lessons on Bukhaari Shareef were

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[1] This where the sheikh gives permission to the mureed to conduct majaalis and emanate the teachings of the sheikh. However the mureed is not allowed to accept others for bay'at.

filled with pearls and gems which he distributed to the students. Many Ulama and Sheikhul Hadeeths' would travel long distances especially to sit at least in one of his lessons and would regard it a great favour of Allah Ta'ala upon them.

When Allamah Anwar Shah Kashmiri Saahib رحمة الله عليه moved to Dhabel, Hadhrat Moulana Thaanwi رحمة الله عليه had suggested, amongst others, that Mufti Saeed Saahib رحمة الله عليه should be appointed as the Sheikhul Hadeeth of Darul-Uloom Deoband. This in itself shows the confidence Hadhrat Thaanwi رحمة الله عليه had in Mufti Saahib's *ilm* (knowledge).

Hadhratjee رحمة الله عليه once mentioned: "Hadhrat Mufti Saeed Ahmad Saahib رحمة الله عليه was a very profound Mufti. He would speak Arabic like the Arabs. Adab, Lughat, Falsafa and Mantiq were very easy for him to master. His expertise however was in Fiqh.

On one occasion, Hadhrat Mufti Saahib رحمة الله عليه went to Thanabawan in the month of Ramadhaan. Many Ulama and Muftis were gathered there. Hadhrat Thaanwi رحمة الله عليه was engaged in the majlis before Asar when someone brought a fatwa to Hadhrat-Wala who read it out to the congregation and then asked if anyone could furnish a reply. The different Ulama presented their opinions, but Hadhrat Thaanwi رحمة الله عليه did not accept any of their suggestions.

Our Hadhrat Mufti Saahib رحمة الله عليه sat silently without saying anything. When the azaan for the Asar Salaah was called, most of the Muftis stood up and went away. Hadhrat Mufti Saahib رحمة الله عليه, in a very respectable and humble way, mentioned to Hadhrat Thaanwi رحمة الله عليه, 'Hadhrat, If you give me permission can I also say something.'"

[Hadhratjee Moulana Maseehullah Saahib رحمة الله عليه says I was sitting there at that time fanning Hadhrat Moulana Thaanwi رحمة الله عليه]

"Mufti Saeed Saahib رحمة الله عليه then presented his opinion. When Hadhrat Thaanwi رحمة الله عليه heard the reply he mentioned: 'My heart was also going towards what you mentioned because it conforms to the principles of Fiqh (jurisprudence). However what can I do? I feel compelled when it comes to writing a fatwa to find some clear text in the books of Fuqaaha rather than just going by a principle of Fiqh.'

Mufti Saahib رحمة الله عليه then replied: "Hadhrat, there are many masaail that cannot be found clearly in the books of the Fuqahaa. The answers for these masaail will have to be given from the *usools* (principles)."

When Hadhrat Thaanwi رحمة الله عليه heard this reply he agreed and said: "What you are saying is correct, but what I have seen is that, nowadays the Muftis have become lazy. I am not referring to you particularly, but in a general way. I have noticed that the Muftis have become very lax. They Do not make an effort to check through all the books. If you have to check through all the books, you will most definitely find it somewhere. My desire is that after Asar Salaah you go into the library and check for this mas-alah in the different books of Fiqh. Please do undergo this difficulty for me."

Hadhrat Mufti Saahib رحمة الله عليه replied: "There is no *takleef* (difficulty) for me. I will certainly search for it." After the Asar Salaah, Hadhrat Mufti Saahib رحمة الله عليه went into the library which was adjacent to Hadhrat Thaanwi's room and began researching the different books. After checking through a few books, he eventually opened a certain kitaab, turned the page and found the exact question with the answer exactly as he had given.

Hadhrat Mufti Saahib رحمة الله عليه was overjoyed and rightfully so. He took the book and showed it to Hadhrat Thaanwi رحمة الله عليه who commented: "*Masha Allah*! By searching for it you have found it. We have to make an extra effort and look for the mas-alah and you will see that you must find it somewhere. Look! You made an effort and you have found it."

Thereafter he said to Mufti Saahib: "Since you have found the mas-alah, you write the answer with your pen and I will confirm it with my signature." Hadhrat Mufti Saahib رحمة الله عليه then wrote out the reply and Hadhrat Thaanwi رحمة الله عليه signed it.

Hadhrat Mufti Saeed Saahib رحمة الله عليه served Madrasah Miftaahul-Uloom Jalalabad for many years as the Sheikhul Hadeeth and the head Mufti of the Madrasah. He passed away in Jalalabad and is buried in the local graveyard. Many years later, when Hadhratjee رحمة الله عليه passed away, Hadhratjee رحمة الله عليه was buried next to his ustaadh, Hadhrat Mufti Saeed Saahib رحمة الله عليه.

May Allah Ta'ala shower His special *rahmat* and Mercy upon their graves and allow their *barkat* (blessings) to continue till the day of Qiyaamah. *Aameen.*

The Title Maseehul-Ummat

Hadhratjee رحمة الله عليه was famously known as Maseehul-Ummat. Regarding this title, he once mentioned: "My ustaadh, Hadhrat Mufti Saeed Ahmad Saahib رحمة الله عليه hosted a jalsa in his Madrasah in Kaanpur. He invited me to attend the jalsa and deliver a talk. On the jalsa poster, Hadhrat Mufti Saahib رحمة الله عليه wrote the title Maseehul-Ummat together with my name. This title was given to me by my ustaadh. This is not a title that was given to me by my students or

mureeds or the ‘awaam (general public). If it was a title that was given to me by my students I would have definitely removed it. But because my ustaadh had given me this title, how can I then stop it.”

Allah Ta’ala had inspired Hadhrat Mufti Saahib with this title for Hadhratjee رحمة الله عليه. Eventually the entire world now knows him with this title, Maseehul-Ummat.

Moulana Rasul Khan Hazarwi رحمة الله عليه

Birth

Moulana Rasul Khan رحمة الله عليه was born in 1871 C.E. in Hazarah, Pakistan. He was the son of Moulana Mahmud 'Ali ibn Muhammad Gul Khan Saahib رحمة الله عليه and obtained his initial education in his hometown. Thereafter he proceeded to Ahmadul Madaris in Sikandarpur where he learnt the *Darse Nizaami* (the text books of the Aalim course) by the renowned scholar of Deoband, Moulana Ahmad Faadil Hazarwi رحمة الله عليه. After spending some time in Kamelpur, he departed for Deoband where he completed his remaining studies over a period of three years. He studied the books of Hadith under Sheikhul Hind رحمة الله عليه. He qualified in the year 1323 A.H.

Teaching

After qualifying, he was appointed as an ustaadh in Madrasah Imdaadul Islam in Meerut where he taught for nine years. Thereafter, he came to Darul-Uloom Deoband upon the request of its elders. He taught there for twenty years. Among his students at Deoband were renowned scholars such as Mufti Shafi', Moulana Yusuf Binnori, Moulana Idris Khandelwi, Qari Tayyib and Moulana Shamsul-Haqq Afghani رَحِمَهُمُ ٱللَّٰه among others.

At the request of Moulana Muhammad Hasan Amritsari رحمة الله عليه, he proceeded to Jami'ah Ashrafiyyah in Lahore where he was appointed as the Sheikhul Hadith of the Madrasah. He taught at this institute from 1954 till 1971. Thousands of students quenched their thirst for knowledge at this "well of ilm" during this period.

Spirituality

Besides his capacity as a great Muhaddith and Mufassir, he was also a sheikh-e-kamil (accomplished spiritual mentor). He was initially bay'at to Sheikhul Hind رحمة الله عليه. After Sheikhul Hind's demise, he completed his spiritual reformation at the hands of Hadhrat Moulana Thaanwi رحمة الله عليه who granted him khilaafat.

Qualities

Mufti Shafi' Saahib رحمة الله عليه commented: "Allah Ta'ala granted Moulana Rasul Khan Saahib رحمة الله عليه perfection in every field. Every student would easily understand his lessons."

Demise

On the 3rd Ramadhaan 1391 A.H. he passed away with the words of the Qur-aan on his lips. On his demise, 'Allamah Yusuf Binnori رحمة الله عليه stated: "With the demise of Moulana, there is no hope of filling the gap for centuries of such an all encompassing figure in the field of teaching. With his demise, one century of educational history has been toppled in the Indo-Pak subcontinent. The departure of Moulana means the departure of knowledge, piety, teaching, humility, constancy and other virtues."

Moulana Ghulamullah Khan Saahib رحمة الله عليه said: "Ah, the tongue which spread knowledge and wisdom has become silent. The subcontinent has been deprived of the sun of knowledge and recognition. His demise denotes the drying-up of the ocean of knowledge."

Moulana Sayyid Asgar Husain رحمة الله عليه

Early Life

Moulana Asgar Husain رحمة الله عليه belongs to a noble Sayyid family and was born in 1294 A.H. He initially studied under his father and thereafter was admitted to Darul 'Uloom Deoband where he was fortunate to study under great personalities as Sheikhul Hind رحمة الله عليه, Mufti 'Azizur Rahmaan رحمة الله عليه, Haafiz Muhammad Ahmad رحمة الله عليه and Moulana Habibur Rahman Usmaani رحمة الله عليه. He was popularly known in Deoband by the name of Hadhrat Mia Saahib.

Career

After qualifying, he spent one year serving Darul-Uloom Deoband in the department of administration. In 1320 A.H. he was recruited by an institute in Jonpur where he was appointed the head-teacher. He served this institute until 1327 A.H., when Sheikhul Hind رحمة الله عليه recalled him to Deoband. He also was the editor of the monthly "Al Qaasim" journal.

Istiqaamat

Punctuality was his outstanding trait. In 1354 A.H. his daughter passed away. He very patiently recited *Inna lillahi...* and after the Fajar Salaah handed over the shrouding and burial to his sons. He then proceeded to the Madrasah and taught his lessons as normal until the appointed time after which he told the students to make du'a for his late daughter. Thereafter he joined the janazah salaah which was performed by Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه.

Piety

Hadhrat Mufti Muhammad Shafi' Saahib رحمة الله عليه once commented that Hadhrat Moulana Asghar Husain Saahib رحمة الله عليه was a teacher of the highest calibre. He was an expert in the knowledge of the Qur-aan and Hadith.

His house was made of mud and every year during the rainy season, it became necessary to re-plaster it. Much time and effort used to be spent in this repair. Once Mufti Shafi' رحمة الله عليه asked him to build a brick house and save himself the inconvenience of annually repairing his mud-house. The reply he gave indicates what level of sympathy and compassion these pious elders had for the people. He said: "All my neighbours are very poor and have mud-houses. If I have to build a brick-house, it may distress them because they are not affluent enough to be able to build brick-houses as well."

Mufti Shafi Saahib رحمة الله عليه related: "Once I went to his house and he presented me with some mangoes. After having eaten them, I proceeded to throw the pits and peels away. He asked if I knew how to throw them away. I asked him what was there to know in throwing away peels. Is it some special art? He replied in the affirmative and remarked that I was not aware of it. He then picked up the basket and proceeded to discard them himself. First he separated the pits from the peels. Then he placed the peels on the side of the road in specific places. He left the pits in one specific spot. On being asked the reason for this, he replied: "Only the poor and destitute live in our neighbourhood. Most of them can barely afford even a coarse diet. If they have to see the peels of fruit in one pile, they will intensely become aware of their own poverty and

they will feel distressed at their destitution. I will be the cause of this dismay and distress. Therefore, I scatter the peels and, that too, in such places where animals pass by. It can be of use to them. I placed the pits where the children play. They roast the pits and eat them. These peels and pits are also a bounty of Allah. Thus it is inappropriate to waste them."

It should be remembered that Moulana Asgar Husain رحمة الله عليه himself hardly ever ate mangoes. He normally kept them for visitors and the children of the neighbourhood. He passed away on 26 Muharram 1364 A.H.

Moulana I'zaz 'Ali Amrohi Saahib رحمة الله عليه

Early Life

Moulana I'zaz 'Ali Amrohi رحمة الله عليه was born on the 1 Muharram 1301 A.H. (2 November 1882) on a Friday. After some time, his father moved to Shaahjahaanpur. It was here that Moulana I'zaz 'Ali رحمة الله عليه began learning the Qur'aan by Mia Qutbudeen رحمة الله عليه. Thereafter he memorised the Qur'an by Hadhrat Shareefuddin رحمة الله عليه.

Education

Moulana I'zaz 'Ali رحمة الله عليه was admitted to Madrasah 'Ainul 'Ilm and learnt under great 'Ulama like Moulana 'Ubaidulhaq Kabull رحمة الله عليه and Mufti Kifayatullah رحمة الله عليه. Subsequently, in consultation with Mufti Kifayatullah رحمة الله عليه he gained admission at Darul-Uloom Deoband where he benefitted from the lessons of Sheikhul Hind رحمة الله عليه and Mufti 'Azizur Rahmaan رحمة الله عليه amongst others.

Career

After qualifying in 1320 A.H., he was appointed a teacher at Madrasah Nu'maniah in Phagalpur. Thereafter he taught for three years in 'Afdhalul Madaaris' in Shahjahanpur. In 1330 he was appointed as a teacher at Darul-Uloom Deoband. He also spent one year at Hyderabad but returned to Deoband where he remained till his demise in 1374 A.H. He was spiritually linked to Hadhrat Moulana Gangohi رحمة الله عليه and received khilaafat from Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه.

Qualities

Despite being a jurist and scholar of a very high calibre, he was extremely humble and had extreme trust in Allah. In spite of receiving offers of teaching at several universities of India for a much more attractive salary, he preferred offering his services to Deoband for a meagre wage. Due to his simplicity he wore a kurtah made of coarse cloth and wore very ordinary shoes. In spite of his simplicity, he was extremely neat and clean. Besides being blessed with an excellent character, Allah Ta'ala had endowed him with handsome features as well. He was of medium height, clear complexion and possessed a pleasant countenance. There was a distinguishable illumination in his eyes. The effects of nobility and splendour could be perceived from his countenance.

Besides his teaching proficiency, he wrote explanatory footnotes for many madrasah textbooks as well. These explanations are in use even till today. He taught for a period of 54 years. Thousands of students benefitted from him during the course of this period. Some of his more well-known students are, Moulana Hifzur Rahman رحمة الله عليه, Moulana Manzur Nu'maani رحمة الله عليه. Hadhrat Mufti Shafi' رحمة الله عليه the Grand Mufti of Pakistan said: "Moulana I'zaz 'Ali رحمة الله عليه is from amongst those teachers of mine whose education and training form the foundation of my learning. I learnt all the Arabic literature text books from him. He had a natural inclination for Arabic literature. He possessed a special expertise in teaching and training his students. Teaching day and night at Darul 'Uloom was his most cherished occupation. Besides this service, he wrote

annotations for many text books of literature and fiqh which are well accepted by the scholars."

Demise

During his final days, he performed salaah with full devotion notwithstanding his extreme distress. Finally, on the 13 Rajab 1374 (8 March 1955) he left this temporary abode. Sheikhul Hadith Moulana Zakariyya رحمة الله عليه performed his janaazah salaah. He was laid to rest in the Qasimi graveyard of Deoband. His two sons, Qari Ahmad Mia رحمة الله عليه and Moulana Hamid Mia رحمة الله عليه are teachers at Darul 'Uloom Deoband.

Hadhrat Moulana Sayyid Husain Ahmad Madani رحمة الله عليه

Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه was born on the 19 Shawwaal 1296 (AH), (16 October 1879).

At the age of 13, in Safar 1309, his father sent him to Darul-Uloom Deoband to pursue his studies. His two elder brothers, Sayyid Ahmad and Muhammad Siddeeq were already studying at Darul-Uloom Deoband.

He completed his studies in the year 1315 under the guidance of Sheikhul Hind, Hadhrat Moulana Mahmoodul Hasan Saahib Deobandi رحمة الله عليه.

In the year 1316, the family relocated to Madinah Tayyibah. For the next 18 years, he taught Hadith in *Musjid*-e-Nabawi ﷺ. In 1333, his ustaadh, Sheikhul Hind رحمة الله عليه visited Madinah Tayyibah and stayed as a guest at his home. Two years later, in 1335, the British arrested Sheikhul Hind رحمة الله عليه and imprisoned him in Malta. Hadhrat Madani رحمة الله عليه was very disturbed by this and handed himself over to the British for imprisonment in order to serve his ustaadh. Eventually, after being imprisoned for four and half years they were released on the 20 Ramadhaan 1339.

His elders then instructed him to teach Hadith in Jamiah Islaamiyah Amroha where he was appointed as the Sheikhul Hadeeth.

In 1345, when Hadhrat Allamah Anwar Shah Kashmiri رحمة الله عليه moved to Dabhel, he was appointed as the Sadr-Mudarris and Sheikhul Hadith at Darul-Uloom Deoband. He served the madrasah

for 32 years from 1345–1377. During that period 4483 students studied Bukhaari Shareef and Tirmidhi Shareef under him.

Connection with Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه

In 1316, he took bay'at at the hands of Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه. Before leaving for Madinah Munawwarah, Hadhrat Gangohi رحمة الله عليه instructed him to spend time in Makkah with his Sheikh, Hadhrat Haji Imdaadullah Muhaajir Makki رحمة الله عليه. In 1318, Hadhrat Madani رحمة الله عليه and his brother Muhammad Siddeeq رحمة الله عليه went to Gangoh to spend time in the *Khaanqah*. One day, Hadhrat Moulana Gangohi رحمة الله عليه called both of them and tied turbans on their heads. He then asked them, "Do you know what this is?" Moulana Muhammad Siddeeq Saahib رحمة الله عليه replied, "It is a turban of *fadheelat*." Hadhrat Gangohi رحمة الله عليه replied, "No, it is a turban of *khilaafat*."

Thereafter, thousands of people traversed the path of sulook under the direct guidance of Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه. Approximately 166 people were bestowed with *Khilaafat* from him. Many of them were great and senior *Ulama*.

He was also bestowed with *Khilaafat* from Hadhrat Gulaam Muhammad Deenpuri رحمة الله عليه.

Children

Hadhrat رحمة الله عليه had three sons, Moulana Asad رحمة الله عليه, Moulana Arshad (daamat barakaatuhu) and Moulana Asjad (daamat barakaatuhu). He had five daughters, [Rayhaana, Safwaana, Rukhsaana, Imraana and Farhaana.]

Service to Hadhrat Sheikhul Hind رحمة الله عليه

Hadhrat Madani رحمة الله عليه lived in the house of his ustaadh, Sheikhul Hind رحمة الله عليه, when he was a young boy. Being a minor, purdah was not observed between him and the wife of his ustaadh. When Hadhrat Sheikhul Hind رحمة الله عليه returned from Malta, his wife was overjoyed to hear that Hadhrat Moulana Madani رحمة الله عليه had taken care of and served her husband in prison. She requested to meet him so that she could pass her hand over his head in appreciation for what he had done. When she put forward this request to Hadhrat Sheikhul Hind رحمة الله عليه, he broke down in tears and said: "I also wish that you could express your feelings to him in this way. I guarantee you that if we had our own son he would not have served me as Moulana Husain Ahmad has done. But the *Shari'ah* has not permitted him to come in front of you."

Whilst in prison, during the month of Ramadhaan, Hadhrat Sheikhul Hind رحمة الله عليه wished to listen to the Qur'aan in the Taraweeh Salaah. Unfortunately, there were no huffaaz who could recite the Qur'aan in the taraweeh. Hadhrat Moulana Madani رحمة الله عليه, in order to fulfil the wish of his ustaadh, memorised one para daily and recited it in the Taraweeh Salaah. In this manner he completed the hifz of the Qur'aan in a single month.

Hadhrat Sheikhul Hind رحمة الله عليه was very old and sickly at that time and was unable to use cold water for wudhu. Hadhrat Madani رحمة الله عليه would fill a pot of water and hold it to his stomach the entire night to warm it and would then present it with great respect at the time of tahajjud for Hadhrat رحمة الله عليه to use as there was no hot water available in prison.

After the demise of Hadhrat Sheikhul Hind رحمة الله عليه, Hadhrat Moulana Madani رحمة الله عليه was chosen as his successor and was appointed the Ameer of Jamiatul *Ulama*, India.

Obedience to his elders

Hadhrat Sheikhul Hadith, Moulana Muhamamd Zakariyyah رحمة الله عليه mentioned: "I have never seen anyone so obedient to the commands of his elders as I have seen Hadhrat Moulana Madani رحمة الله عليه. In the presence of his elders, he disregarded his own reasoning and followed the command of his elders even if their opinion was completely opposite to his."

Kindness to his brothers

Whilst Hadhrat Madani رحمة الله عليه lived in Madinah, he would prepare the meals himself and feed his brothers. He would then divide the meal into five portions giving one portion to each of his brothers. His youngest brother Mahmood would eat his share quickly and begin crying. He would often give him his own share of the food, then tie a stone to his stomach and spend the rest of the night hungry.

Salaah

For many years he suffered with knee ailments. It became very difficult for him to stand or sit in salaah especially from sajdah. It was painful even for an onlooker to watch him. Despite this, he ensured that he performed all his salaah standing, including his awwaabeen and tahajjud. In this condition, he would perform lengthy rakaats of salaah reciting many paras of the Qur'aan in each

rakaat. It seemed as though he was in great difficulty but, in reality, he enjoyed peace and comfort in the performance of salaah.

Humility

Once he was travelling on a train when a Hindu man sitting opposite him, stood up and left, but returned rather quickly. Seeing this, he asked, “What is the matter?” The Hindu said, “I went to the toilets but returned because they are dirty.”

The attendant who was with Moulana related: “Hadhrat immediately got up and stood by the window for a while. Then he slowly headed towards the toilet door before entering. After locking the door, he cleaned it thoroughly, came back and told the Hindu: “I have been to the toilet and it is now clean.” Can one imagine Hadhrat’s humility?

Hospitality

The house of Hadhrat Moulana Madani رحمة الله عليه was a musaafir khana (guest house) for one and all. No visitor left without first having something to eat. Hadhrat Moulana Manzoor Nu’maani Saahib رحمة الله عليه says that he had witnessed for years that at least 40 to 50 visitors would daily eat at his home. Among his visitors were *Ulama*, *Saalikeen* (those who came for their *islaah*), the poor of Deoband and businessmen who came for their personal work.

Demise

Hadhrat Madani رحمة الله عليه passed away in Deoband on the 5 December 1957, 05 Jumaadul Ula 1377 at the age of 81. Thousands of people attended his janaaza. Hadhrat Sheikhul-Hadith, Moulana

Muhammad Zakariyya رحمۃ اللہ علیہ, performed the Janaaza Salaah. He is buried in the Qaasimi graveyard in Deoband. May Allah Ta'ala fill his qabar with noor and grant him the loftiest of stages in Jannah. *Aameen.*

Chapter 5

Baya't and Sulook

من تو شدم تو من شدی من تن شدم تو جاں شدی
تا کس نگوید بعد ازاں من دیگرم تو دیگری

I've became yours and you've become mine. I've become the body and you became the rooh (soul).
This is so that no one may say thereafter that I am a separate entity and you are a separate entity

Long before meeting Hadhrat Moulana Ashraf Ali Thaanwi رحمۃ اللہ علیہ, Hadhratjee رحمۃ اللہ علیہ had already developed a deep love and admiration for this great *wali* (friend) of Allah. As a young child, he used to read the Beheshti Zewar of Hadhrat Moulana Thaanwi رحمۃ اللہ علیہ which subsequently created love for Hadhrat-Wala رحمۃ اللہ علیہ.

On one occasion he mentioned: "By studying Hadhrat Thaanwi's رحمۃ اللہ علیہ Beheshti Zewar and his monthly 'An Noor'

magazine, I developed such love and confidence in Hadhrat Moulana Thaanwi رحمة الله عليه that I did not feel inclined to taking bay'at at the hands of any other buzurg thereafter. Although I had the opportunity of sitting in the company of many Ulama and pious people and listening to their talks and lectures my sight would not fall on anyone else besides Hadhrat Moulana Ashraf Ali Thaanwi رحمة الله عليه."

First meeting with Hadhrat Thaanwi رحمة الله عليه

Hadhratjee رحمة الله عليه had first met Hadhrat Thaanwi رحمة الله عليه in Aligarh. He said: "I had already developed a deep sense of love and inclination towards Hadhrat Moulana Thaanwi رحمة الله عليه from my childhood days. When I heard that Hadhrat Waala was coming to Aligarh, I first found out where Hadhrat was staying and went over to visit him. I greeted him and shook hands. At that time I was about 13 or 14 years old. I then went with Hadhrat Waala and performed my Zuhr and Asar Salaah with him.

After the Asar Salaah, Hadhrat conducted a majlis which I had the opportunity of attending. Hadhrat Ameer Shah Khan Saahib رحمة الله عليه was also with Hadhrat Waala on that *safar* (journey). He was dressed in white. He had white hair, white beard and white eyebrows. He is that person who was fortunate enough to have met most of our *akaabir* (elders) and all of them loved and trusted him. He had an excellent memory and used to narrate many incidents of our *akaabir* (elders). I was fortunate enough to meet him with Hadhrat Waala رحمة الله عليه."

The first majlis

Hadhratjee رحمة الله عليه said: "I was fortunate enough to also sit for the first time in Hadhrat's majlis that took place after Asar Salaah. I still remember that most of the students from the Muslim university as well as the lecturers attended Hadhrat's majlis. Some of the lecturers even posed questions to which Hadhrat answered very easily. This was the very first majlis of Hadhrat Waala that I had the good fortune of attending."

Before continuing, it would be appropriate to first mention a brief biography of Hadhrat Moulana Ashraf 'Ali Thaanwi رحمة الله عليه so that we may understand what a great personality he was.

Hadhrat Moulana Ashraf 'Ali Saahib Thaanwi رحمة الله عليه

Birth

Hakeemul-Ummat, Hadhrat Moulana Ashraf A'li Thaanwi Saahib رحمة الله عليه was born on the 5 Rabi'us Saani 1280 A.H. in the village of Thanabawwan. He lost his mother at a tender age and was brought up by his father in a fairly affluent background. His father took great pains in teaching him and his younger brother discipline and good character.

From a young age he had a great desire for Salaah. Even whilst playing, he used to imitate the musallies. Once he gathered all his friends' shoes, placed them in a line, put one shoe in front and expressed his happiness that the shoes were performing Salaah. He also had a great inclination to deliver lectures. On his way to the

shops, he used to enter any masjid along the way, ascend the mimbar and deliver a khutbah.

Youth

At the age of 12 he began performing tahajjud salaah, other nafl salaahs as well as reciting the daily wazifas. His love for Deen was sown by his ustaadh, Moulana Fateh Muhammad Saahib رحمة الله عليه. After learning the basic kitaabs from his uncle and Moulana Fateh Muhammad رحمة الله عليه, he proceeded to Darul-Uloom Deoband to complete his studies and qualified as an aalim at the tender age of 19 or 20 years. From his student days he became famous for his intelligence and sharp-wittedness. He never wasted his time in futile play and amusement. Such was his burning desire to obtain knowledge that he learnt certain kitaabs which he could not study during class times, from his ustaadhs whilst they were performing wudhu.

Hakeemul-Ummat's ustaadhs were all great luminaries of their time. The most important and beloved amongst them was Hadhrat Moulana Muhammad Ya'qub Saahib رحمة الله عليه from whom he achieved the greatest amount of knowledge and spiritual benefit. He learnt qira'at from the well-known Qari Muhammad 'Abdullah Saahib Muhajir Makki رحمة الله عليه and mastered it to such an extent that it became difficult for the listener to distinguish between the recitation of the student and the teacher.

Profession

After qualifying, he spent 14 years in Kanpur teaching, writing and propagating Deen to the people. During this period, thousands of

students quenched their thirst from this "ocean of knowledge". Although Hakeemul-Ummat رحمة الله عليه was still very young, the people of Kanpur respected and honoured him tremendously and it was at that time that he became famous. His discourses were greatly appreciated and were being printed in the form of booklets. Very few scholars in the history of Islam have had so many of their discourses printed.

Spirituality

During his student days in Deoband, he desired to take bay'at at the hands of Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه who refused, saying that it would harm his studies. He then wrote a letter to Haji Imdadullah رحمة الله عليه in Makkah urging him to intercede with Moulana Gangohi رحمة الله عليه to accept him for bay'at. Haji Imdadullah رحمة الله عليه instead accepted Hakeemul-Ummat رحمة الله عليه as his own *mureed* (disciple) by way of a reply to his letter.

When Hakeemul-Ummat رحمة الله عليه accompanied his father for haj one year after qualifying, he renewed his bay'at (pledge) at the hands of Haji Imdaadullah رحمة الله عليه. After his return from Hijaaz, he continued teaching and propagating Deen. He used to deliver lectures while standing for five to six and sometimes even seven hours continuously.

In Thanabawwan

In 1315 AH he left Kanpur and, on the advice of his spiritual mentor, Haji Imdadullah رحمة الله عليه, returned to Thanabawwan. This was all part of the divine plan of the Creator so that the Khaanqah of Haji Imdadullah رحمة الله عليه would once again be re-established. This was the

termination of the first phase of his life which was devoted more towards religious education.

Working among the People

The second phase of his life began with his return to Thanabawwan. His time and effort were now devoted more towards imparting spiritual benefits to the masses. Hakeemul-Ummat رحمة الله عليه wrote books in every field, whether it be tafsir, tasawwuf, fiqh or tajweed. All his written works total more than a thousand books, small and large. In the field of Hadith under his direct supervision and guidance, the voluminous work "I'laa-us-Sunan" was written. Regarding this book, he once mentioned that if this madrasah does not produce any work besides the writing of this book, it will be a great achievement.

Perhaps very few Muslim homes do not possess "Beheshti Zewar" and "Munajate-Maqbul", two of Hadhrat's famous books. His tafseer "Bayanul Qur'an" is unparalleled. Allamah Moulana Anwar Shah Kashmiri رحمة الله عليه, well known for his in-depth knowledge, used to say: "After reading Bayaanul Qur'an, I developed a desire to read Urdu books."

Sincerity

Although he wrote such a large number of books, yet he did not earn a cent from them. All his work was solely for the pleasure of Allah. He granted full permission to anyone who desired to print his books. Some of his works have been through hundreds of editions.

Hakeemul-Ummat رحمة الله عليه used to say that all praises are due to Allah Ta'ala because all the essential work has been done. The path

towards Deen has been cleared for centuries. Insha-Allah, his books, discourses and advice will be of assistance in religious matters for future generations and this is all due to the blessings of Haji Imdadullah رحمة الله عليه.

Inspiration

On 20 Jumadal UIa 1346 AH whilst performing Fajar Salaah, he was inspired about the effects of certain acts. If the Muslims practised these acts, their calamities could be overcome. Hakeemul-Ummat رحمة الله عليه subsequently gathered 25 principles and had them printed in a booklet called "Hayaatul Muslimeen".

Although he رحمة الله عليه wrote over 1000 books he once mentioned: "I never thought that any of my books will be a means of salvation for me. However, with regards to Hayaatul Muslimeen, I have a strong feeling it will be a means of my salvation. I regard it as the earning and capital of my entire life."

Demise

Hakeemul-Ummat رحمة الله عليه spent his entire life serving Deen in every field. It is for this reason that he was given the titles of Hakeemul-Ummat and Mujaddide-Millat. After blessing the earth for 83 years with his presence, he passed away on 16 Rajab 1362 A.H. (20 July 1943). The Janazah Salah was performed by his nephew, Moulana Zafar Ahmad 'Usmaani رحمة الله عليه. He was buried in the graveyard, Ishq-Baazan of Thanabawwan.

Chapter 6

Relationship with Hadhrat Thaanwi رحمة الله عليه

In the year 1347, Hadhratjee رحمة الله عليه went to Darul-Uloom Deoband and at the same time established his *islaahi ta'alluq* (spiritual connection) with Hadhrat Moulana Thaanwi رحمة الله عليه and officially commenced corresponding with him.

Hadhratjee رحمة الله عليه was very particular about writing to Hadhrat Thaanwi رحمة الله عليه regarding his spiritual conditions and according to Hadhrat Thaanwi's instruction he began studying the book Tableegh-e-Deen.

Summary of a letter written from Deoband

Below is the summary of a letter that was written by Hadhratjee رحمة الله عليه to Hadhrat Moulana Thaanwi رحمة الله عليه in his student days;

19 Rajab 1350

Maseehullah, Darul-Uloom Deoband

My Beloved Hadhrat,

Assalamu alaykum wa rahmatullahi wa barakaatuhu

From a long time this servant, who is the worst of all creation, has been finding some changes in myself. I felt it my obligation to mention this to Hadhrat-Wala and take some advice from Hadhrat.

Until last year my condition was such that if anything against my temperament occurred, I would become very angry. This condition remained over me up to the beginning of this year. However, for some time now, I feel such that if anything has to happen against my tabee'at (temperament) then, forget getting angry, I do not even feel upset about it.

Sometimes the baker brings the bread late, or at times, does not even bring the bread and, as a result, I have to remain hungry. Sometimes the dhobi (washerman) brings my clothes late and at times does not even wash my clothes. But with all of that I do not get angry with them at all. At times I try to explain to them in a very soft and polite tone, but later on feel that, perhaps I was too harsh to them. Hence I would go and seek their forgiveness and give them a little extra money to make them happy.

Hadhrat, Wallahi! At that time this thought storms my mind that there is no difference between myself and them. I also begin to think that they all belong to my beloved (Allah Ta'ala). I Do not have the courage and inclination to say anything to them. I feel ashamed that how can I bring any kind of takleef (pain) to the creation of Allah Ta'ala.

Hadhrat I am trying my best not to harm or hurt anyone. The effect of this is such that I do not even feel like killing a scorpion. I feel that this lowly servant, who is the worst of all Allah's creation, is spending his entire day disobeying Allah and Allah Ta'ala is continuously forgiving me. If I am taken to task what will happen to me? Now if these people have to do

something that is contrary to my temperament, can I then not forgive them.

I also think in this manner that if someone did not bring the food, or wash the clothes or lost my items, etc. then all of this is also from Allah Ta'ala.

I keep on thinking that these people all belong to my beloved. How can I say anything to them. I do not feel like saying anything to anyone.

Hadhrat Thaanwi's رحمة الله عليه reply:

Mubaarak! Congratulations. However, as far as a wasp is concerned, you will have to do something about it and the manner to do it is to tell someone else that there is a wasp sitting here.

Commenting on this incident Hadhratjee رحمة الله عليه once mentioned: "This has now become my nature. I Do not ever kill any animal. If by chance I killed something, so be it. Otherwise, most of the time I just show it to others."

On one occasion, the *khuddaam* (attendants) were all sitting around Hadhrat when a bed bug bit him. He just looked at it and said, "It is so small in size." Moulana Muhammad Haashim Rawat immediately stood up, took it outside and killed it.

Zikr

Once, Hadhratjee رحمة الله عليه wrote to Hadhrat Thaanwi رحمة الله عليه requesting permission for zikr. Hadhrat Thaanwi رحمة الله عليه replied: "Whatever zikr you wish to make, however you wish to make it, continue. You have open permission." Hadhrat Thaanwi رحمة الله عليه also mentioned: "There

are very few people for whom I have given permission in this manner."

Regular visits to Thanabawan

During his student days in Deoband, Hadhratjee رحمة الله عليه would regularly go to Thanabawan and spend some time in the company of his sheikh. After the 15^{th} Sha'baan when the Darul-Uloom would close for their annual holiday, he would go straight to Thanabawan and spend time with his sheikh. He would stay there up to the last 10 days of Ramadhaan. Thereafter he would go home and spend the last 10 days of Ramadhaan at home. Similarly, whenever the Madrasah gave the students any holiday, he would immediately proceed towards Thanabawan and spend his time there.

Taking bay'at at the hands of Hadhrat Thaanwi رحمة الله عليه

Generally, Hadhrat Thaanwi رحمة الله عليه would never grant bay'at to students studying at a Darul-Uloom. However, when it came to Hadhratjee رحمة الله عليه then, against his norm, he accepted him for bay'at in his student days.

Hadhratjee رحمة الله عليه said, "In my student days, I once went to Thanabawan from Deoband. I wrote a small note to Hadhrat-Wala requesting him to accept me for bay'at. I received the reply that I should sit in the masjid after Maghrib Salaah. I normally perform the Awaabeen Salaah after Maghrib but on that day I did not perform my Awwaabeen Salaah because I was not sure when Hadhrat-Wala would call for me. Hadhrat continued with his salaah and the moment he completed his salaah he called for me and

initiated me for bay'at at the place where he was performing his salaah."

Khilaafat

In 1351, after Hadhratjee رحمة الله عليه qualified in Darul-Uloom Deoband, he went to Thanabawan and spent some time there up to the 20th Ramadhaan. Thereafter he went home to spend the last 10 days of Ramadhaan. When he reached home he wrote a letter to Hadhrat Thaanwi رحمة الله عليه explaining some of his haalaat (spiritual conditions). Hadhrat Thaanwi رحمة الله عليه answered the letter and also conferred to him the mantle of khilaafat.

Hadhratjee رحمة الله عليه explained this once as follows: "I had once written a letter to Hadhrat-Wala رحمة الله عليه and was awaiting the reply. There were no post offices in the area that I was residing, hence I had to travel some distance to receive any correspondence. On the day I felt that the letter would arrive, I went to the post office nearby and collected my mail. I was so eager to see what Hadhrat رحمة الله عليه had written that, whilst walking back home, I opened the letter and began reading it. Towards the end of the letter I saw that Hadhrat-Wala had given me permission to accept others for bay'at.

I began shivering and, in this condition, I returned home. I showed the letter to my brother-in-law, Moulana Jaleel Ahmad Khan Saahib, who is much elder than me who had also established ta'lluq with Hadhrat Thaanwi رحمة الله عليه for a long time. He was extremely elated when he read this and expressed his happiness to me."

Respect for his sheikh

Hadhratjee رحمة الله عليه was naturally very shy and full of respect. During Hadhrat Thaanwi's رحمة الله عليه majaalis, he would never go right in the front and sit where all Hadhrat's special associates were sitting. He would find a place where the general people were sitting and would then make himself comfortable.

Hadhrat mentioned: "Once I sat down in Hadhrat's majlis with the common people. Hadhrat-Wala saw me and instructed me to stand up and go to the western side of the majlis-khana where all his special people would sit. I immediately got up and moved as Hadhrat disliked making a show and over expressing humility. I stood up immediately and went over to where he had indicated. Subsequently, I once again sat down in the majlis-khana with the common people and Hadhrat Thaanwi رحمة الله عليه noticed me. This time he reprimanded me saying: "When I've mentioned this to you once what is the need for me to repeat myself over and over again? From that day onwards, practising on the principle of *'Al Amru fawqal adab'* (a command surpasses etiquette) I used to sit with Hadhrat-Wala's special people."

Hadhratjee رحمة الله عليه would never sit and talk casually with Hadhrat Thaanwi رحمة الله عليه due to the respect that he had for his sheikh. One day Hadhrat Khwaja Saahib رحمة الله عليه mentioned to Hadhratjee رحمة الله عليه: "Why do you not speak to Hadhrat-Wala?" I excused myself. The second time he again insisted but I excused myself once again. Eventually Khwaja Saahib رحمة الله عليه mentioned: 'I am not suggesting this. Hadhrat-Wala requested me to encourage you to talk with him.' Despite this I still never had the courage to openly speak with Hadhrat Thaanwi

رحمة الله عليه. Yes if I was completely in solitude with Hadhrat, I would then ask him a few masaail of tasawwuf etc."

Relationship with his sheikh

Hadhratjee رحمة الله عليه was completely annihilated in the love for his sheikh. This, in tasawwuf, is termed as *fanaa-fish-Sheikh.* He would hardly ever attribute any advice to himself. He would quote the advices of his sheikh and would mention in his lectures: "Hadhrat-Wala رحمة الله عليه had said this, Hadhrat-Wala رحمة الله عليه had said that," referring to Hadhrat Hakeemul-Ummat رحمة الله عليه.

On Fridays, hundreds of people would gather after the Jumuah Salaah to listen to Hadhratjee's lectures. He would have a kitaab with one of Hadhrat Thaanwi's lectures transcribed therein and read out his sheikhs lectures to the congregation. Even whilst talking casually, Hadhratjee رحمة الله عليه would keep on quoting his sheikh.

Obedience to his sheikh

Hadhratjee رحمة الله عليه had always portrayed perfect *itaa'at* (obedience) to his sheikh and murshid. Whatever he was told, he immediately carried it out. Whatever he did was in total conformity with the *mizaaj* (temperament) and the *manshaa* (wishes) of his sheikh.

One very glaring example was his stay in Jalalabad. Hadhrat Thaanwi رحمة الله عليه had sent him there and because his sheikh had sent him, he remained firm and established in Jalalabad. He never moved away to any other place. In 1947, when India gained independence and many Muslims including the people from the khaanqah in Thanabawan moved away to Pakistan, Hadhratjee رحمة الله عليه

remained firmly rooted in Jalalabad and never migrated to Pakistan with the rest of the people.

He used to say: "I do not know why I remained so firm over here or why I was so firmly rooted here. I suppose it was because Hadhrat-Wala رحمة الله عليه had sent me here and this is perhaps the effect of Hadhrat-Wala's sending me here. At that time my disposition demanded that I remain where I was and I could not understand how and why I remained so firm in all of that."

Hadhrat Thaanwi's رحمة الله عليه trust in him

Hadhrat Thaanwi رحمة الله عليه had expressed his implicit trust on eleven of his three hundred khulafaa, stating that anyone wishing to reform himself could go to them for reformation because of the lofty spiritual position they had attained. Hadhratjee رحمة الله عليه was among these eleven. People were astonished at how he achieved such a lofty position at such a tender age. In fact, Hadhrat Moulana Thaanwi رحمة الله عليه had such confidence in him, that he had instructed one of his own *mureeds* (disciples) that he would only be allowed in the khaanqah if he referred to Moulana Maseehullah رحمة الله عليه for his *islaah* (reformation).

Shah Wasiullah Ilaahabaadi رحمة الله عليه used to say that Hadhrat Thaanwi رحمة الله عليه had extreme love for Hadhratjee Moulana Maseehullah رحمة الله عليه.

Hadhrat Moulana As'adullah Saahib رحمة الله عليه, the principal of Mazaahirul-Uloom, Sahaaranpur maintained that Hadhrat Moulana Maseehullah رحمة الله عليه was on a very high pedestal of sainthood.

Hadhrat Thaanwi رحمة الله عليه had special reliance on the spiritual programmes and methods of spiritual training (*islaah*, *ta'leem* and

tarbiyat) initiated by Hadhratjee رحمة الله عليه. As a result of this reliance, Hakeemul-Ummat رحمة الله عليه would refer certain *mureeds* to Hadhratjee رحمة الله عليه for spiritual training.

Hadhrat's relationship and connection with his murshid

Hadhratjee رحمة الله عليه had such an intense and loving relationship with Hadhrat Hakeemul Ummah رحمة الله عليه that he used to mention his advices and teachings over and over again in the majlis. Whenever mentioning any Mas-ala, he used to quote the malfoozaat (sayings and advices) of Hadhrat Hakeemul-Ummat رحمة الله عليه by way of proof and substantiation. He used to also mention numerous incidents pertaining to the pious predecessors which he had heard from his sheikh.

On Fridays, Hadhratjee رحمة الله عليه used to read the *mawaaiz* (lectures) of Hadhrat Hakeemul-Ummat رحمة الله عليه with such feeling and attention that the subject matter used to remain imprinted on the hearts of listeners.

Whenever mentioning anything he would repeatedly say, "By the grace of Allah Ta'ala and the blessings of my Sheikh."

While residing in Jalalabad, he used to make a point of visiting Thanabawan regularly. His habit was to go to the khaanqah on Thursday evenings. He had the honour of attending the general, the special and the very special Majaalis that used to take place in the Khaanqah in Thanabawan.

Even after he was endowed with the mantle of khilaafat, he did not consider himself to be independent of his sheikh. He always

continued informing Hadhrat Hakeemul-Ummat رحمة الله عليه about his spiritual conditions and continued benefiting from his advices.

Admonition from the Sheikh

Hadhratjee رحمة الله عليه once mentioned an incident wherein Hadhrat Thaanwi رحمة الله عليه admonished him. He mentioned: "When I was still young I went to Delhi to a particular masjid to perform salaah. Someone who used to frequent that masjid said to me: 'Our Naqshabandi Sheikh has arrived. Come with us and meet him.' Hadhratjee رحمة الله عليه said: "When he kept on insisting, I agreed to accompany him. When we arrived there after salaah, a group of people sat around him and the sheikh was making *tawajjuh* (focusing on the hearts of the *mureeds*) one by one. I was sitting right at the end. When he came to me he cast his *tawajjuh* on me thrice but it had no effect on me. I wanted him to know that I was linked to Hadhrat Thaanwi رحمة الله عليه through bay'at.

I then cast my *tawajjuh* on him while he was sitting covered in a blanket, the blanket shifted away and he fell over. I then got up and departed from there. The next time I went to Thanabawan I wrote a note about what had happened and gave it to Hadhrat-Wala رحمة الله عليه. Hadhrat wrote the following note back to me: 'He engaged himself in child's play, why did you do the same? Therefore, perform twenty rakaats of nafl.' After this incident, my ability of casting *tawajjuh* diminished and I stopped this practice completely."

This incident aptly demonstrates Hadhrat's perfect obedience to his sheikh. After this admonition by Hadhrat Hakeemul-Ummat رحمة الله عليه he stopped casting *tawajjuh*. He also narrated to his sheikh exactly what had transpired without concealing anything.

The high level of conviction he had in Hadhrat Thaanwi رحمة الله عليه even before meeting him and becoming bay'at to him was so unique, due to which he did not even incline towards anyone else. Hadhrat's love, obedience and submission remained and was evident in his every statement and action.

Hadhrat Thaanwi's رحمة الله عليه confidence in him

It was the habit of Hadhrat Thaanwi رحمة الله عليه to link up some of his *mureeds* to some of his khulafa. He would encourage them to write to these khulafa and take benefit from them. Hadhratjee رحمة الله عليه was also among these khulafa in whom Hadhrat Thaanwi رحمة الله عليه had great confidence. He had entrusted Hadhratjee رحمة الله عليه with some of his *mureeds* and also instructed him to show him how he was replying to their letters from time to time.

One day Hadhratjee رحمة الله عليه, in reply to one of these letters, wrote lengthy titles of honour and respect for one of the *mureeds*. Hadhrat Thaanwi رحمة الله عليه reproached him saying: "How can you write such lengthy titles for a mureed? How will his *islaah* be made?" Hadhratjee رحمة الله عليه softly whispered to Hadhrat Thaanwi رحمة الله عليه, "Hadhrat, this person is a Sayyid (from the progeny of Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ)." When Hadhrat Thaanwi رحمة الله عليه heard this, he remained silent and accepted Hadhratjee's رحمة الله عليه reasoning.

Isa and Maseeh have surpassed (the others)

Once Hadhrat Thaanwi رحمة الله عليه mentioned in one of his majaalis: "Isa and Maseeh have surpassed the rest." Isa here is a reference to

Hadhrat Maulana Muhammad Isa رحمة الله عليه[1], who is also among the distinguished Khulafaa of Hakeemul-Ummat رحمة الله عليه and, Maseeh refers to Hadhrat Moulana Maseehullah Khan Saahib رحمة الله عليه.

This statement made by Hadhrat Hakeemul-Ummat رحمة الله عليه shows how distinguished these two khulafaa were in his eyes. Hadhrat Hakeemul-Ummat رحمة الله عليه further testified to the spiritual training methods of Hadhrat Moulana Maseehullah رحمة الله عليه by saying:

"There is order and arrangement in his temperament, hence there is order and arrangement in his *ta'leemaat* (teachings) as well."

Some noteworthy mubash-shiraat

In the Hadith it is stated that the Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ asked Rasulullah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, "O Rasulullah! What are mubash-shiraat?"

Rasulullah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ replied:

'True dreams, and this is the tafsir of Allah Ta'ala's statement: And for them there are bushraa' (glad' tidings) in this worldly life.

Hadhratjee رحمة الله عليه had been endowed with many such mubash-shiraat (true dreams). To this, Hadhrat Thaanwi رحمة الله عليه attested on several occasions. Hadhratjee رحمة الله عليه on one occasion obtained permission from Qutubul Aalam Hadhrat Moulana Gangohi رحمة الله عليه via one such true dream to deliver lectures. It was only after obtaining this permission and instruction that Hadhratjee رحمة الله عليه commenced delivering lectures.

[1] His works Anfaas-e-Isa is a very popular and accepted book on the teachings of Hadhrat Thaanwi رحمة الله عليه

Hadhrat Khwajah Mu-eenuddin Chisti رحمۃ اللہ علیہ once appeared in his dream and specially directed Hadhratjee to the duty of dua. Khwajah Saahib رحمۃ اللہ علیہ in this particular dream said:

"We transfer dua to you. Whoever comes to you for dua, make dua on their behalf."

In this dream is the glad tidings of Hadhratjee رحمۃ اللہ علیہ being *Mustajaabud Da'waat* (one whose Dua is readily accepted by Allah Ta'ala)

After Hadhrat Thaanwi's demise

After the demise of Hadhrat Moulana Thaanwi رحمۃ اللہ علیہ, Hadhratjee رحمۃ اللہ علیہ was extremely grieved and would at times recite some poetry in remembrance of his beloved sheikh. However he then went to great lengths in propagating the teachings and works of Hadhrat Moulana Thaanwi رحمۃ اللہ علیہ. He would always read out the *mawaaiz* (discourses) and *malfozaat* (sayings and anecdotes) of Hadhrat Moulana Thaanwi رحمۃ اللہ علیہ in his majaalis. He would also instruct his *mureeds* to read the books of Hadhrat Moulana Thaanwi رحمۃ اللہ علیہ and practise on his teachings.

Once he mentioned: "Hadhrat-Wala رحمۃ اللہ علیہ himself was a complete and comprehensive book. During Hadhrat-Wala's life time it was not so important to read his books as it is now after his demise. If Hadhrat-Wala's books are widely read and published it will be as if Hadhrat is still alive with us."

After Hadhrat Thaanwi's demise, he would always present himself at the house of his sheikh and would always bring gifts for both Hadhrat's wives. He mentioned, "With the *taufeeq* from Allah

Ta'ala, *Al-hamdulillah* it was always my practice to send something for both Hadhrat-Wala's wives."

May Allah Ta'ala bless us also with the ability of holding on firmly to the ways of our elders and practicing on their *ta'leemaat* (teachings). May Allah Ta'ala unite us with them in the gardens of Jannah. *Aameen.*

Chapter 7

Jalalabad

Jalalabad is a fairly large town in the Uttar Pradesh province of India. Hadhrat Maseehul-Ummat رحمة الله عليه came to Jalalabad in the year 1357 AH on the instruction of his sheikh, Hadhrat Hakeemul-Ummat رحمة الله عليه where he settled till his demise.

Regarding his coming to Jalalabad, he once explained: "I once arrived at the Khaanqah and came to learn that a teacher was required in Jalalabad. Hadhrat-Wala رحمة الله عليه addressed me saying, 'You should proceed to Jalalabad.' When I came to Jalalabad, there was only one Haafiz Saahib teaching there. There were two rooms one of which was used by me to teach and the other was used by the Haafiz Saahib."

The town of Jalalabad

Hadhrat Moulana Thaanwi رحمة الله عليه instructed Hadhratjee رحمة الله عليه to serve in Jalalabad. Within a period of thirty years the two-roomed maktab developed into a fully-fledged Islamic Madrasah with over six

hundred students from all parts of India, South Africa, Mauritius, Reunion, England, etc. Islamic education is imparted in the various branches of Deeni Knowledge right from the elementary stages to the Aalim-Faadhil course and up to the department of iftaa and issuing fataawa.

Hadhratjee رحمة الله عليه ran the institute on exactly the same lines as his Sheikh for 55 years continuously from 1357 A.H. till 1413 A.H.

At the time of the partition in India, many Muslims including Ulama moved away to Pakistan. People were encouraging Hadhratjee رحمة الله عليه to also emigrate but he refused saying that his sheikh placed him in Jalalabad and that he would not be able to leave there.

Salary

At that time, Hadhrat Moulana Thaanwi رحمة الله عليه stipulated his salary to be 50 rupees which remained Hadhrat's salary right to the end of his life. He never accepted an increase in his salary even though the asaatiza below him continued receiving annual increases.

He continued receiving the 50 rupees monthly only because it was what his sheikh had stipulated for him. Another reason why Hadhratjee رحمة الله عليه would accept this 50 rupees from the Madrasah was to prevent any pride entering his heart that perhaps the thought may occur that he is serving Deen without any remuneration.

Perfection in Organisation and Administration

Hadhratjee رحمة الله عليه was extremely meticulous in whatever he did and the running of Madrasah Miftaahul-Uloom was no exception. He was a man of tolerance and deep thinking. His ability to forgive and

conceal faults, his firmness in resolutions and his farsightedness all assisted in his perfect running of the madrasah affairs.

In spite of his unlimited affection, kindness, mercy and soft nature, the awe and commanding personality granted to him by Allah Ta'ala was such that as soon as his footsteps echoed in the Madrasah, the students were overcome with a state of awe and respect. No student had the courage to say something improper in his presence or to do something foolish either.

Students were treated like his own children. He used to say: "My relationship with the students is like with my own children. When I have something, I give it to them and do not withhold." In spite of his occupations he still saw to all the necessary administration of the Madrasah. Construction work, which he used to regularly inspect was generally in progress most of the time.

He ran the administration of the Madrasah for close to half a century on his own in spite of his diverse occupation, his journeys, majaalis, answering to correspondence, the coming and going of students. This he did despite his old age and weakness. These duties had then been handed over to his honourable son Moulana Safiullah Khan Saahib رحمة الله عليه, who fulfilled this responsibility with sincerity and in a correct manner, with efficiency and excellence, under the guidance of Hadhratjee رحمة الله عليه.

Hadhrat Moulana Safiullah Saahib رحمة الله عليه, popularly known as Bhaijaan, was very capable and he observed all the rules and etiquettes of running an institution. The manner in which he ran the Madrasah with courage, effort, honesty and selflessness, is a clear proof of the inborn ability granted to him by Allah Ta'ala.

Extensions

Due to Hadhratjee's efforts, the madrasah began expanding and a valuable piece of land was obtained for this purpose. Initially, only one room was built with a small veranda. After some time the veranda was converted into another room and another veranda was built adjoining the second room. After some time, Allah Ta'ala made it possible that the veranda was converted into a third room whilst attached to that another veranda was built. In this manner it continued growing until, in a short span of time, the dormitories, classrooms, kitchen and the rest of the madrasah was built.

Initially there were only two asaatiza. One was Hadhratjee رحمة الله عليه and the other was Moulana Aabid Husain Saahib رحمة الله عليه who was popularly known as *chote molvi saab* (small Moulana). He was a very jovial person and would always be very light hearted and amusing.

He used to explain with much enthusiasm how he received the title of *chote molvi saab*. He mentioned: "Initially we were only two teachers, Hadhratjee رحمة الله عليه and myself. Hadhratjee was known as *bare molisaab* (big Moulana) and I was known as *chote molvi saab* (small Moulana). Hadhratjee رحمة الله عليه used to be called *bare molvi saab* and now he has really become Hadhratjee whereas I used to be *chote molvi saab* and I am still *chote* (small)." This was actually his humility in which he would conceal himself.

Precaution with madrasah funds

Hadhratjee رحمة الله عليه was extremely cautious when it came to using the funds of the Madrasah.

He used his own pens, ink pots, paper, pencil, etc. to do the madrasah work. In the interim, if he needed to do his own work, he would also use it for himself. Never did he use the things of the madrasah.

He entertained the guests of the madrasah with his own wealth. Here too he would never use the funds of the madrasah although it was permissible for him to do so. He spent his personal wealth on the visitors.

The following is a note that Hadhrat رحمة الله عليه had written some time ago and had kept away;

"This insignificant servant, Muhammad Maseehullah has written down the following things out of necessity due to the times that we are going through, otherwise there was no need to make a note of the following:

1. Initially I was receiving 25 rupees as my salary from the madrasah when I was sent here in the year 1356 as the principal of this madrasah by my sheikh, Hadhrat Hakeemul-Ummat رحمة الله عليه. For many years it remained 25 rupees and, thereafter in the year 1392, it was increased to 50 rupees. All the other ustaadhs continued receiving increases in their salaries to such an extent that most of the teachers were now earning up to 500 rupees. I continued to receive 50 rupees. *Al-hamdulillah* in the year 1393 with the grace and mercy of Allah Ta'ala I stopped earning a salary from the madrasah.
2. From the beginning of my employment, I would return 9 rupees a year to the madrasah. Thereafter I increased it to 18 rupees. Thereafter, for many years, I would donate 150-

200 rupees to the madrasah. Thereafter I increased it to 600 rupees. My intention for doing this was that in case there were any weaknesses from my side in as far as using the madrasah funds were concerned, it would be compensated in this way. [In the year 1412, he increased this amount to 2000 rupees].

3. Whenever I travelled out of Jalalabad for any work regarding the madrasah, I never used the madrasah money for this purpose. Although all this work was for the madrasah I never used the madrasah money to cover my travel expenses.
4. Whatever correspondence I had to make was always paid for from my own money. I never used the madrasah funds for this.
5. I always bore the expenses of any visitor that visited the madrasah. Visitors always ate on my dastarkhaan and the madrasah was not burdened with the expenses of any visitor.
6. On the occasion of the exams, all the asaatiza were given tea to drink. This expense also was borne by me. I never burdened the madrasah with these expenses.
7. I never, on any occasion, travelled out to collect funds for the madrasah.
8. Sometimes it happened that I received some monies from somewhere. Those monies were then deposited into the madrasah account. Later on I came to know that the monies were a gift for me from some friend. I never withdrew the

money for myself even though at times it amounted to 1000 rupees."

A mistake in the books

On one occasion, the person in charge of the accounts for the madrasah mentioned that there was a shortage of 5000 rupees in the madrasah account. He could not manage to tie up the shortage and mentioned this to Hadhrat who immediately took out 5000 rupees from his own money and deposited it into the madrasah account.

After some time, Munshie Mushtaaq Ahmad Saahib rechecked the books and found the mistake. *Al-hamdulillah* everything was in order. In fact now the madrasah had 5000 rupees extra because of the monies that Hadhrat had deposited. They insisted that the monies must be returned to Hadhrat but he refused to accept it.

One must remember that at that time 5000 rupees was a large sum of money.

Hadhrat's tolerance in Jalalabad

Jalalabad was known in the days before Hadhratjee's arrival to be a difficult place to work. No Aalim was able to stay there for very long. The moment an Aalim would come to the town, the people would feed him and shower him with so many gifts that he would eventually become subdued to them. Thereafter they would suppress him and make him "dance to their tunes." The poor Aalim would then live under their suppression until he could not manage

this anymore. He would then resign and leave Jalalabad. In this manner many Ulama had come and gone from Jalalabad.

However when Hadhratjee رحمة الله عليه arrived in Jalalabad, he was not so easily swayed by the public. Allah Ta'ala had blessed him with such deep foresight and contentment that he removed this problem from the root. The day he arrived in Jalalabad, one person sent him some milk as a *hadya* (gift). He accepted the gift in conformity with the Hadith that gifts create love within us. On the second day when this person again sent the milk, Hadhrat رحمة الله عليه immediately understood that this person has some malicious intentions, hence he returned it. This person came back to him and insisted that he should take it, but Hadhratjee رحمة الله عليه in the most loving manner refused him saying: "I have no doubt in your sincerity and love that you are showing to me but I do not have the ability to maintain the same level of love that you are showing towards me hence please excuse me from accepting this gift from you." In this beautiful manner Hadhrat رحمة الله عليه extricated himself from this situation by putting the blame on himself and at the same time not insulting this person.

Tawakkul in Allah Ta'ala

Hadhratjee رحمة الله عليه was an extremely bashful person. He could never ask anyone for anything. Even if the madrasah was in dire straits, he never had the courage to ask anyone for assistance. It is for this reason that Jalalabad never had a collector and no appeal was made for funds at anytime. Many wealthy people would come to meet him but he never mentioned the needs of the Madrasah to them. If anyone presented some money to him, he would readily accept it

otherwise he would remain contented with whatever condition the madrasah was in.

Most of the madrasah work was taken care of in this manner. People would come and give him their donations and ask him to spend it on the madrasah as he pleased. One day a person came and realised that the madrasah needed a masjid. He presented the entire amount to Hadhratjee رحمة الله عليه and a beautiful masjid was then built at the madrasah.

In the initial stages of the madrasah, some of the asaatiza would go out in Ramadhaan for collection but Hadhratjee رحمة الله عليه stopped this as well and categorically printed an article in the newspapers saying: "The madrasah has no collector and no one will be coming for collection for Miftaahul-Uloom Jalalabad. Any person wishing to donate anything for the Madrasah may send it directly to Jalalabad." *Al-hamdulillah* this is how he ran the Madrasah without any collector or any appeal for funds.

On one occasion when he returned to Jalalabad after travelling to South Africa he mentioned to his companions: "*Al-hamdulillah*, with the grace of Allah Ta'ala throughout the journey I never made mention of any of the needs of the madrasah to anyone."

This was the level of his *tawakkul* and trust in Allah Ta'ala. It was completely against his *mizaaj* (temperament) to go out collecting funds for the madrasah. In fact he did not even have a receipt book printed for collecting funds. If anyone gave anything he accepted it otherwise he never asked.

First collection for the madrasah

Allamah Rafeeq Ahmad Saahib رحمة الله عليه and Moulana Saleemullah Khan Saahib (daamat barakaatuhu) were both among the first students of Jalalabad. They both studied under Hadhratjee رحمة الله عليه and then completed their studies in Darul-Uloom Deoband. Later on they were appointed as ustaadhs at the madrasah. Allamah Rafeeq Ahmad Saahib رحمة الله عليه eventually became the Sheikhul Hadeeth of Miftaahul-Uloom and Moulana Saleemullah Khan Saahib (daamat barakaatuhu) is presently the Sheikhul Hadeeth of Jamiah Farooqiyah in Pakistan.

Both these Ulama were very keen to see the Madrasah progress. One day they came to Hadhratjee رحمة الله عليه to ask him if they could buy some kitaabs for the students and commence the study of Mishkaat Shareef at the Madrasah. Hadhrat replied that there were no funds to purchase any kitaabs. They then requested him to give them the receipt book to go out and collect funds. Hadhrat replied that the Madrasah does not even have a receipt book. They then asked if they could print a receipt book to which he answered that there was no money to even print a receipt book.

Hence these two Ulama went out towards Gangoh and collected some money with which they purchased a receipt book and then collected enough money to buy the kitaabs for the students. In this manner, the Mishkaat Shareef year commenced at Miftaahul-Uloom.

Teaching Hadith

Hadhratjee رحمة الله عليه taught Bukhaari Shareef at Madrasah Miftaahul-Uloom and till the end of his life continued teaching at the madrasah. The last lesson of Bukhaari Shareef at the end of each academic year was always conducted by him. This would always be a lengthy discourse, which at times, used to last up to 3 hours. This was the practice in Jalalabad until the last year of Hadhrat's life. The *Khatm-e-Bukhaari* (completion of Bukhaari Shareef) used to take place without any advertising or posters. By word of mouth it would become known and people would come in large numbers to participate in the khatam.

He used to also teach Shamaail-e-Tirmizi[1]. Whilst teaching Shamaail, every sentence of his would be soaked in the love of Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. As much as he would try and suppress himself, involuntarily tears would flow out of his eyes. On one occasion due to his busy schedules, he intended to discontinue teaching Shamaail due to the large number of people coming from far and wide to meet him and discuss their *islaah*i needs. As a result he could not manage to teach as well as see to the needs of the Madrasah and the khaanqah.

That night in a dream, he saw Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ saying to him: "Do you have no time to even teach my Shamaail?" This was enough for Hadhrat رحمة الله عليه to continue teaching the Shamaail lessons despite the large crowds of people that would come to him.

[1] An authentic book of Hadith dealing with the ways and mannerisms of Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

Punctuality

Once Hadhratjee رحمة الله عليه was sitting with some of the senior asaatiza of the Madrasah and reading out to them some important article when, suddenly, the bell rang for the first period. Immediately he stopped the discussion and stood up saying: "Enough for now. The madrasah bell has sounded. Tomorrow we will continue, *Insha-Allah*." This shows the importance of punctuality that he maintained throughout his life.

Compassion to the students

There was no limit to the compassion he showed to the madrasah students. He would be so kind to them that they would even forget the compassion of their parents. Many students even started calling him Abbajee (father) and this actually became common as Hadhrat's second name. People knew him as either Hadhratjee or Abbajee. His respected wife was known as Ammi-Jaan (mother) and his son was commonly known as Bhai-Jaan (brother). In fact many people up to this day Do not even know Bhai-Jaan's real name. They all know him as Bhai-Jaan. Hadhratjee's brother, Moulana Sameeullah Khan Saahib was known as Chacha-Mia (uncle) and in this manner, Hadhratjee's entire family became like the family of the madrasah students.

One day a young student in the madrasah began crying. Perhaps he was missing home and was feeling lonely. Hadhratjee رحمة الله عليه came to him and lovingly said: "Why are you so sad? Why are you crying? I am your Abbajee (father), and (pointing to his son) said: this is your bhaijaan (brother). Your Ammi-Jaan (mother) is in

the house, then why are you so sad?" Immediately he raised the spirits of this child.

This, what he mentioned to this child, was not mere lip service. It was in reality like this. He would show them so much of compassion that an onlooker would be deceived in thinking that these were his own children. If any child needed clothing, shoes, food or anything else, he made the arrangements for all of that from his own funds. If any child was worried or in difficulty, he would become restless until the needs of that child were seen to. If any child fell ill, Hadhrat رحمة الله عليه would himself take him to the doctor and dispense the medication with his own hands. If a child was extremely ill, he would bring him away into his room and take care of him as if this were his own child.

Expelling of students

Hadhratjee رحمة الله عليه would normally not expel any student from the madrasah no matter how naughty or difficult he may have been. Even if a student kept on missing salaah or kept on staying absent from class, he never expelled them from the madrasah. He would prefer to call the students and speak to them alone, trying to make them understand their weaknesses. He never embarrassed any student in public. Only on one occasion, when one student tried to kill another student, then only did he expel that particular student, the reason being that the lives of the rest of the students were now in danger. Otherwise he never expelled students from the madrasah. He used to mention, "At least, when they are in the madrasah, they are safe from many evils which they may get involved in outside the madrasah. Whilst they are here, at least,

they have an opportunity to perform salaah. If we are quick in expelling them, only Allah Ta'ala knows what wrongs and evils they may get involved in thereafter. At the least, they will learn something regarding Deen , something which they will insha-Allah practise, upon for the rest of their lives."

Hadhrat's tolerance

Hadhrat Moulana Sheikh Yunus Saahib (daamat barakaatuhu), the Sheikhul Hadeeth of Mazaahirul-Uloom Saharanpur narrated the following incident regarding Hadhrat's tolerance.

On one occasion in the madrasah two students were fighting. One student attacked another student with a knife. The student who was being attacked came and complained to Hadhratjee رحمة الله عليه. He called the other student and the following conversation ensued between them.

Hadhratjee : Did you chase him with a knife?

Student: Jee Hadhrat.

Hadhratjee : You should not be doing such things. Please make sure that in the future you do not do this again.

Student: Okay, I won't do it again.

The next day the complaint reached Hadhratjee رحمة الله عليه again that this student threatened another student with a knife. Hadhrat called him and spoke to him again.

Hadhratjee رحمة الله عليه: Did you take a knife again and chase him?

Student: Jee Hadhrat, I did it again.

Hadhratjee رحمة الله عليه: Please do not do this again.

Student: Jee Hadhrat, Very well, I won't do it again.

Hadhratjee رحمة الله عليه: Very well, you may go now but do not do it again. This is a very bad thing to be doing.

On the third day, the complaint came again to Hadhrat رحمة الله عليه. Again he called him,

Hadhratjee: Did you take a knife and chase someone again?

Student: Jee Hadhrat, I did it again.

Hadhratjee: This is now very bad.

Student: Please Hadhrat I won’t do it again. Forgive me.

Hadhratjee رحمة الله عليه: Go, I forgive you, but please do not do this again.

On the fourth day, the students in the Madrasah felt that this boy was definitely going to hurt someone and thereafter he would go back to Hadhratjee رحمة الله عليه and promise not to do it again. In this way he will continue like this until someone really got hurt badly. They all decided to put him in his place and sort this matter out once and for all.

They all gathered with sticks and went to his room. One student raised his baton and shouted at him saying, “Come now, take out your knife to stab us. Let’s see what you can do now.” At this the student said, “I’m sorry. If you want to hit me, please hit me how much you want. I will not retaliate in the least. I keep on promising Abbajee that I will not do it again and every time I break my promise. Now I am feeling very embarrassed to be called up again by him. So, do what you want. I will not retaliate in the least.”

In the meantime Hadhratjee رحمة الله عليه came to know that the students intended to hit him. Immediately he hurried towards the student’s room and found all the other students standing around him with their batons in their hands. When they saw Hadhrat رحمة الله عليه they immediately dispersed. He called them up and with a smile

asked them, “In future you will not do this again?” They replied, “No Hadhrat. *Insha-Allah,* we will not do it again. Please forgive us.” Hadhrat رحمة الله عليه replied: “Very good then, you may go but do not do this again.”

Students fighting

Hadhratjee رحمة الله عليه could not bear to see students fighting with each other. Some students from certain areas were famous for engaging themselves in fights. This seemed part of their culture. Whenever they found an opportunity, they would be at it with some student or the other. For them to take out a stick or knife and attack a student was extremely insignificant. If he came to know of a fight that took place in the madrasah, this would affect him so much that he would get a severe fever for two to three days. For this reason, he used to emphasise to the students not to fight with one another. In fact he used to go to the extent of telling them: “It does not matter whether you study or not but do not get involved in fighting with each other.” Towards the end of Hadhrat’s life he began curtailing enrolments from those areas where students were notorious for fighting.

Paying off students debts

It was the habit of the students during the course of the year, to go to the local shops and buy things on credit. At the end of the year they would conveniently go back home without settling their accounts. The shopkeepers would then come to Hadhratjee رحمة الله عليه and complain that so and so student has taken goods on credit and has not yet paid for it. He would then ask them for the balance owing

and settle the debts. He would then say to the shopkeepers: "Do not mention this to anyone that a student has gone home without paying his debts. This will bring about disrepute to the students of Deen. Come and take the outstanding amount from me."

This happened very often with many students of the madrasah but the shopkeepers were all comfortable with this arrangement as they knew that Hadhratjee رحمة الله عليه would eventually pay off all the debts. Thus they too would not think twice about giving goods to the madrasah students on credit.

Hadhratjee's رحمة الله عليه compassion to a new student

Hadhratjee رحمة الله عليه once saw a new student sitting in the kitchen in front of the food with tears rolling down his cheeks. He called him and asked him why he was crying. He replied that he was not in the habit of eating *naan* and thus could not partake of the madrasah food. Hadhratjee رحمة الله عليه took him away home, seated him right next to him and shared his meals with that student. He also told him to come and join him for every meal. However since he used to eat only one meal in the day, he made arrangements for him to have the other meal at his house. This student was still very young hence he would go into Hadhrat's house at any time and have his meals there.

Hadhratjee رحمة الله عليه took care of all his needs and expenses and would also give him a monthly allowance to buy whatever he wanted. He showed him much love and affection and treated him like his own son. This youngster would, at times, even behave badly, shouting and screaming in his presence like a grandson would in front of his grandfather, but in all of this, Hadhrat رحمة الله عليه

remained patient and tolerated all of this. In fact Hadhrat showed him the same love that he showed to Hadhrat Bhaijaan رحمة الله عليه, his own son. People who came to Jalalabad for the first time would think that he was Hadhratjee's real son.

When this student qualified, Hadhratjee رحمة الله عليه got him married in a good family and personally took his proposal like a father would do for his son. He had some jewellery made for the bride and after the wedding brought the couple to his own house to live. All these arrangements were made by Hadhrat رحمة الله عليه himself out of love and compassion for this student.

Later on he arranged separate living quarters for them and even appointed him as a teacher at the Madrasah. Thereafter, like a father would do, from time to time, he would go personally to his home and find out from them if they needed anything. This youngster despite receiving a salary from the madrasah would still go to Hadhratjee رحمة الله عليه and demand that he does not have enough money and still needed more. Hadhratjee رحمة الله عليه lovingly would assist him.

If for some reason Hadhratjee رحمة الله عليه refused him something he would fly into a rage and forget everything that Hadhrat had done for him. It was only Maseehul-Ummat رحمة الله عليه who had such tolerance and patience. He would tolerate all of this and pay no attention to it at all. On one occasion when Hadhrat excused himself, this student got so angry that he took out a knife and shouted at Hadhrat saying, "Just give me the money otherwise I will tear open your stomach." Very calmly Hadhrat رحمة الله عليه gave him the money and sent him away.

As an ustaadh in the madrasah, he would hardly attend classes. He would come in his own time and do whatever he wished. When

Hadhrat Bhai-Jaan رحمة الله عليه was appointed as the principal of the Madrasah, this ustaadh (teacher) still continued with his ways. On one occasion he behaved very rudely towards some of the other ustaadhs. Later this turned out extremely nasty. This forced Hadhrat Bhai-Jaan رحمة الله عليه to remove him from the madrasah. He was then forced to move out of Jalalabad and took up another residence on rent in another village. Despite all of this, Hadhratjee رحمة الله عليه would still go and visit him and attend to his needs.

This ustaadh eventually went through untold difficulties. He suffered a great deal and became very despised in society. This is obviously the end result of showing such gross disrespect to such a great personality like Hadhrat Maseehul-Ummat رحمة الله عليه. When one does not appreciate the favours of Allah Ta'ala upon oneself then this is the despicable end one will reach.

May Allah Ta'ala protect us from His displeasure, the displeasure of His Rasul صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and the displeasure of His *awliyaa* (friends).

Hadhratjee's reprimand

If ever Hadhratjee رحمة الله عليه had to scold a pupil, the worst word that would come out of his mouth was *Jangli Kabutar (wild pigeon)*. He never used any harsh or derogatory words against any of the students. He always spoke in a very soft tone and would prefer to advise the students in a loving manner no matter what crime the student may have committed. At times he would raise his voice slightly to show his disapproval, but with all of that he would still maintain a smiling face.

When Hadhratjee رحمة الله عليه was well, he would go into the madrasah boarding and check on the students after Maghrib and sometimes even after Esha. After the Fajar Salaah, he would also go around the dormitories and, if he found any student sleeping, he would wake him up to perform salaah. He would admonish and reprimand the students, but he never yelled or screamed at them. He always adopted a very soft approach when reprimanding anyone, whereby the culprit would understand his mistake and, at the same time, he wouldn't feel belittled.

Respect for the masjid

Once, a student was running towards the masjid for salaah. Hadhratjee رحمة الله عليه called him and asked him where he was going to. He replied that he was going to the masjid. Immediately he reprimanded him saying, "Are you going to go to the masjid in this manner?" In this beautiful manner he showed this student that, when going to the threshold of the king, then go with extreme dignity and respect. One cannot run and go in this manner.

Distributing mithai (sweetmeats) at the completion of any kitaab

On the completion of a kitaab the students among themselves had a habit of collecting money, buying mithai and distributing it among the ustaadhs of the madrasah. However, Hadhratjee رحمة الله عليه would not allow any student to be compelled to give any money for this mithai. If someone, out of his own will, gave Hadhratjee رحمة الله عليه some mithai and he was sure that no student was forced to give money then only would he accept this mithai.

The people of Jalalabad and their love for Hadhratjee رحمة الله عليه

Hadhratjee رحمة الله عليه had initially come to Jalalabad as an ustaadh of the maktab that was established, there but after some time, due to his exemplary qualities and beautiful akhlaaq, the entire Jalalabad loved him. Men, women, children, old and young people all loved Hadhrat رحمة الله عليه and everyone would call him Abbajee.

The people of Jalalabad would come to him for advice, dua and barkat. Most people would perform their Fajar Salaah in their masaajid and then come to greet him. Even the non Muslims in Jalalabad would come to him for duas and barkat. He would also speak to them in the most beautiful manner. If any of them fell ill, he would even go to visit them. However he never got involved in arbitrating any matters between them and during the time of the elections, he would make a point of keeping aloof from everyone.

Jalalabad – The home of Hadhratjee رحمة الله عليه

Jalalabad then became the home of our Hadhrat رحمة الله عليه. He left whatever he had in Barlah and moved to Jalalabad, making this his home on the instruction of his beloved sheikh, Hadhrat Moulana Thaanwi رحمة الله عليه. He spent the rest of his life here.

Rasulullah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has said: "Who makes hijrat (migrates) for the sake of Allah and His Rasul صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, then his hijrat is for Allah and His Rasul صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ." Hadhratjee رحمة الله عليه had migrated only for the sake of the Deen of Allah, hence he will receive the full reward of his migration.

Chapter 8

Marriage

During the lifetime of Hadhrat Thaanwi رحمة الله عليه, Hadhrat Moulana Maseehullah Saahib رحمة الله عليه had married twice. From the first marriage, which was performed at a young age, he had only male off-spring. During his six-year residence in Thanabawan, his wife and children remained with him. However, this wife, along with all her children, passed away within a short while.

Thereafter he re-married and the second noble wife became commonly known as “Ammijaan.” She passed away in 1394 A.H. (1975) after a lengthy illness.

Hadhratjee’s first wife

Hadhrat’s first wife was an extremely pious woman. She was very punctual on her ma’moolaat and would always be engaged in the zikr of Allah Ta’ala.

She was deeply infatuated with Hadhrat’s love. When Hadhrat was studying in Darul-Uloom Deoband she would keep one of his

old kurtas with her. If at any time she suffered a headache or any other pain she would tear off a piece of his kurta and tie it on her head and in a short while, she would be cured.

He used to say regarding her: “If it was possible for women to receive khilaafat she would have definitely been capable of receiving it.” One day, whilst speaking about her, he mentioned, “My first wife was a very pious woman. She was also bay’at to my sheikh Hadhrat Moulana Thaanwi رحمة الله عليه. We had four sons and all of them passed away in their childhood.”

One of Hadhrat’s sons, Tamkeen Ahmad, studied at the madrasah in Thanabawan. Hadhrat Moulana Thaanwi رحمة الله عليه once commented in the afternoon majlis, regarding him, “Moulana Maseehullah’s son is very intelligent.” He passed away in Thanabawan in his student days. May Allah Ta’ala have mercy on him and his parents. *Aameen.*

Hadhrat’s second wife

After the demise of his first wife, Hadhratjee رحمة الله عليه remarried. All of Hadhrat’s children who are living are from her. Some of his children from the second wife also passed away in infancy.

This wife was also very pious. She was very soft at heart and extremely generous. She always remained in the state of wudhu and would spend much of her time reciting the Qur-aan Shareef. She would also engage in the zikr of Allah Ta’ala. Much of her time was spent feeding guests and seeing to the poor and needy. She passed away in the year 1394 and is buried in the graveyard adjacent to the madrasah.

During her final illness, Hadhratjee رحمة الله عليه rendered remarkable service to his wife. After her demise, he wrote the following in one of his letters to his mureed: “That grateful, pious, generous and Allah-conscious lady has returned to the abode from which she had come.”

Hadhratjee رحمة الله عليه was extremely grieved at her demise but, despite all of this, he remained firm like a mountain and was courageous enough to console other members of his family. When she passed away he mentioned to some of his close associates: “When I think of her I go into my room and cry as much as I want to, but in front of the children I do not shed any tears so as not to make them feel grieved.”

Hadhrat’s children

Hadhratjee رحمة الله عليه had 4 children, one son and three daughters. His son Moulana Safiullah Saahib رحمة الله عليه was a very handsome, jovial, easy going and capable person. He was bay’at to Hadhratjee رحمة الله عليه and was also his khalifa. He had also taken over the reigns of Madrasah Miftaahul-Uloom from his father.

The names of his daughters were, Radhiyya, Khursheeda and Raf’at Jahaa.

Radhiyyah Bhegum is married to Moulana Abdur Raheem Saahib (daamat barakaatuhu) who is a graduate of Miftaahul-Uloom. He opened a kutub-khana by the name of Faiz-e-Ashraf and published some of Hadhratjee’s kitaabs.

The second daughter is married to Moulana Wakeel Ahmad Saahib Sherwaani (daamat barakaatuhu) who is the nephew as well as the khalifa of Hadhratjee رحمة الله عليه. He also is an extremely pious

aalim with excellent qualities. He has a bookshop in Lahore where he prints Hadhrat's kitaabs. He teaches at Jamiah Ashrafiyyah in Lahore and also serves as the vice-Mufti of the madrasah. He is also in charge of the "Siyaanatul Muslimeen Trust" in Pakistan.

The third daughter, Rafat-Jaha is married to Janaab Habeebur Rahmaan Khan Sherwaani who is also a very learned and well natured person.

Moulana Safiullah Khan رحمة الله عليه (Bhaijaan)

Bhaijaan رحمة الله عليه was the only son of our Hadhratjee رحمة الله عليه. He had studied all his kitaabs at Madrasah Miftaahul-Uloom Jalalabad under the expert guidance of his beloved father. After qualifying, he taught at the madrasah upto Hidaaya (A kitaab taught in the fourth year of the aalim course).

From a young age he was extremely brilliant and always portrayed the best *akhlaaq* and character. His *tawaadhu* (humility) was well known to everyone at the madrasah. He was always seen with a broad smile on his face. He was such a happy-go-lucky and jovial personality that a person in the worst form of depression would leave laughing from his majlis.

The most excellent quality in his life, however, was his humility. He had absolutely no airs about himself. He never behaved as if he was Hadhratjee's son and never demanded respect from people. He would easily mix with everyone young and old, rich and poor, aalim or non aalim. Everyone felt comfortable in his presence.

Bhaijaan رحمة الله عليه was extremely intelligent and always displayed the highest form of hospitality to guests that arrived in Jalalabad.

He had a special flair for construction and always supervised the madrasah extensions and renovations.

In the year 1397, Hadhratjee رحمة الله عليه handed over the running of the madrasah to Bhaijaan رحمة الله عليه and, *al-hamdulillah,* he ran the madrasah exceptionally well.

Ijaazat and Khilaafat

From his childhood, Bhaijaan رحمة الله عليه received his tarbiyat and upbringing from his noble father. Hadhratjee رحمة الله عليه had instilled in him the qualities of *tawaadhu* and humility from a very young age. He was made to serve the guests and see to all their needs.

He had taken bay'at to Hadhratjee رحمة الله عليه and continued with his *islaah* (reformation) at the hands of his father. Eventually Hadhratjee رحمة الله عليه granted him *ijaazat* and *khilaafat.*

Once Hadhratjee رحمة الله عليه himself explained how Bhaijaan رحمة الله عليه received khilaafat as follows: "The thought of granting the mantle of khilaafat to Bhaijaan رحمة الله عليه kept on coming to mind. It so happened that whilst these thoughts were lingering in my mind, Hakeem Ifhaamullah Saahib from Aligarh was present in Jalalabad. He is a khalifa of Hadhrat Moulana Abraarul Haq Saahib رحمة الله عليه as well as Hadhrat Moulana Muhammad Ahmad Saahib Purtaabgadi رحمة الله عليه.

"It was on the 1st Zul Qa'dah 1412 when Hakeem Saahib came to me after the Fajar Salaah and said, 'Hadhrat, my heart desires that you now pass on the mantle of khilaafat to Bhaijaan.' I replied, 'Hakeem Saahib, *Masha Allah!* How mubaarak is your tongue! How beautifully have you said this! Bhaijaan, *Masha Allah* has been very regular with his *ta'leem* as well as his *tarbiyah*. He is always studying

Tableegh-e-Deen as well other books. He is regular on his Tahajjud Salaah and is also engaging in zikr.

"I then called Bhaijaan close and said to him, 'Hakeem Saahib has suggested this to me hence, with the *taufeeq* of Allah Ta'ala, I am handing over to you the mantle of khilaafat.'"

When Bhaijaan heard this, tears streamed out of his eyes and he began crying. Others present in the room also began crying.

May Allah Ta'ala fill Hadhrat Bhaijaan's grave with noor. May He be pleased with him and allow us the khuddaam (servants) of our Hadhratjee رحمة الله عليه to show the greatest amount of adab and respect to the progeny of our Hadhrat رحمة الله عليه.

Hadhrat Moulana Thaanwi رحمة الله عليه has mentioned in 'Huqooqul Islam' that your ustaadh and your sheikh are your spiritual fathers. Hence it is necessary to respect and treat their children and relatives in the manner you treat your biological fathers children and relatives.

Chapter 9

Daily Ma'moolaat[1] (Devotional Practices)

Hadhratjee رحمة الله عليه was extremely punctual on his daily ma'moolaat. He never changed his routine even when in sickness and old age. He continued diligently on the teachings of his elders. Below is a brief explanation of Hadhrat's daily *ma'moolaat* (devotional practices).

Tahajjud Salaah

It was Hadhrat's habit to wake up at least two hours before Fajar. Using a torch he would constantly look at the bed side clock. During his years of youth and good health, immediately upon awakening, he would stretch himself and then do two forms of exercises eleven times each. One was an exercise resembling press ups and the other

[1] Ma'moolaat refers to all one's daily Deeni practices that has been prescribed by the shariah and the mashaaikh. E.g. waking up for tahajjud, reciting Yaseen Shareef, making zikr, reciting Qur-aan, performing salaah (including *nafl salaah*), etc.

was standing and squatting. After loosening the limbs he then proceeded to the toilet.

After wudhu he would engage in nafl salaah, firstly performing two rakaats tahiyyatul wudhu and then eight to twelve rakaats tahajjud. However, when old age had set in, this was reduced to four rakaats.

On one occasion, he mentioned: "*Al-hamdulillah* I have never once made qadha of my tahajjud salaah whether I was at home or on journey or whether I was ill or well. At times, when I was really unwell, I would lie down in bed and perform the tahajjud salaah with *ishaarah* (indications)."

He would then read the dawaazda tasbeeh aloud. (When Hadhrat became ill he stopped making zikr loudly.)

After the Tahajjud Salaah, he would then complete the following;

1. Recitation of the Qur-aan
2. Yaseen Shareef
3. Munaajaat-e-Maqbool
4. Manzil
5. Shajarah Tayyibah
6. Durood Shareef
7. Hizbul Bahar

After completing all these ma'moolaat, he would then commence with his correspondence. People from many parts of the world would write to him seeking advice. He would spend all available time answering his correspondence.

Fajar Salaah

He would then perform the sunnats of Fajar at home and proceed to the masjid for Fajar Salaah. He would recite Surah Faatiha with *Bismillah* 41 times before the Fajar Jamaat.

After the Fajar Salaah, Hadhratjee رحمة الله عليه would then go for a walk far into the locality. On his way back he would generally stop at the madrasah masjid and perform his Ishraaq Salaah. One person would always join him to keep him company. In his old age, he would suffice walking around the courtyard.

Whilst walking, he had a habit of advising the people that joined him. At times he would give a brief explanation of what the Imaam recited in the Fajar Salaah. At times he would meet people on the road and advise them. The morning, walking majlis was in its own way extremely unique. Many people from the village would come to meet him and he would greet everyone with a smile and make dua for them.

In his old age he would perform the chaast salaah immediately after the ishraaq salaah and thereafter engage in making fervent dua. Then he would go home for breakfast. The time after breakfast was reserved especially for the *saalikeen* (seekers of *islaah* and reformation). People would come and explain their *haalaat* (spiritual conditions). Some would come to take bay'at etc. Thereafter Hadhrat رحمة الله عليه would engage himself in answering his correspondence.

The daily majlis would commence thereafter. Most of the time the majlis would continue for about 2 hours, but at times it would even go up to 3 hours. The people from the khaanqah as well as the

students in the iftaa class would attend this majlis. The majlis usually ended with a short dua and Hadhratjee رحمة الله عليه would conclude by saying *Khudaa Haafiz* (May Allah protect you all).

One can imagine that after such a strenuous morning Hadhratjee رحمة الله عليه would now be exhausted but amazingly enough he would not even rest a while thereafter. He had no habit of sleeping or resting during the day.

If others had any work, he would see to them otherwise he would continue with his correspondence giving peace and solace to thousands of people all over the world. Whilst answering his mail if anyone would come to meet him or speak to him, he would give him his undivided attention. On one occasion when Hadhrat رحمة الله عليه was very ill someone suggested to him to go and lie down. Hadhrat replied, "I also feel like going to have a rest now but I am sitting only because of the people who have come from so far and wide."

Zuhr Salaah

When the azaan for Zuhr Salaah would go, Hadhratjee رحمة الله عليه would stop all his work, relieve himself and perform his Zuhr sunnats at home. Thereafter he would go to the masjid to perform the salaah. Even when he was old and weak and could not manage walking to the masjid himself, he would still make a point of attending the jamaat taking the support of two people and in this way practicing on the sunnah of Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

After the Zuhr Salaah he would recite Surah Fatah, partake of a light meal and then get busy in answering the correspondence. This would continue up to Asar.

After every salaah Hadhrat used to recite aayatul-kursi, the muawwazzatain (Surah Falaq and Surah Naas), and tasbeeh-e-faatimi.

At home, in his twenty-four hour day Hadhrat would make wudhu four times, viz. for Tahajjud, before Zuhr, before Asar (with which wudhu he performed Maghrib), and before the Esha prayers. On a journey he only made wudhu twice in one day and night: one was before tahajjud, while the other wudhu was for Zuhr salaah. This would be towards the end of Zuhr time, and with this wudhu he performed all the remaining salaah. By the performance of wudhu on these occasions Hadhrat always remained with wudhu and slept with wudhu.

Asar Salaah

When the azaan for Asar would be called out, Hadhratjee رحمة الله عليه would again prepare for salaah. After Asar Salaah he recited Surah Naba. At one stage he used to read a section of a selected kitaab daily in his majlis after Asar. In most cases he would select a kitaab on the conquests of Islam to be read out after Asar.

Thereafter he would go to visit his daughter and then go to his house for a short while. At home also he would continue with his mail until Maghrib.

Maghrib Salaah

Hadhrat would then go to the masjid for Maghrib Salaah. He had the habit of performing six rakaats Awwabeen and then reciting Surah Waaqiyah. Thereafter he would go home to have his supper. Hadhrat's daughters, granddaughters, nieces, etc. would all come

and amuse themselves with him. He would also amuse himself with them. It was always his habit to have a short rest before the Esha Salaah. The moment the azaan for Esha Salaah would be called out, he would wake up and proceed for the salaah.

Esha Salaah

Hadhratjee رحمة الله عليه used to perform the Esha Salaah in the masjid and then proceed home. He was in the habit of performing four rakats salatul-layl (tahajjud) before the witr salaah. Thereafter he would go immediately to sleep. If any of the *khuddaam* (attendants) requested to massage his feet or back, he never objected. Similarly if any of the *khuddaam* requested to apply oil to his hair he allowed them to. He would also partake of some milk before sleeping. He would then lie down in the sunnah manner and go to sleep.

Insomnia was a problem he had been experiencing for quite some time. Nonetheless, he would still switch off the lights, close his eyes and lie down. During this time he would recite the last verses of Surah Baqarah, Surah Mulk (Tabaarak), istighfar and the masnoon duas. While falling off to sleep, he would engage in Shagal Paas Anfaas[1] as well as zikrullah. Sometimes the words 'Allahu Ghaniy' could be heard. Duroof Shareef remained constantly on his tongue.

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[1] This is a form of making zikr silently where one continuously recites the name of Allah.

Jumuah Salaah

For Jumu'ah Salaah Hadhrat رحمة الله عليه used to attend the Munni Wali Musjid. After Jumu'ah, he would read from one of the lectures of Hadhrat Moulana Ashraf Ali Thaanwi رحمة الله عليه in his Majlis-khana. This practice was maintained by Hadhrat since the demise of Hadhrat Thaanwi رحمة الله عليه right up to his own death, a period of fifty years in total. Towards the latter part of his life he used to read from 'Tas-heelul-Mawaaiz'.

Chapter 10

Character and Attributes

Mufti Saeed Ahmad Saahib رحمة الله عليه, the ustaadh of Hadhratjee رحمة الله عليه, used to say that Moulana Maseehullah possesses the qualities of modesty, respect, dignity and intelligence. After the demise of Hadhrat Moulana Thaanwi رحمة الله عليه, Mufti Saeed Ahmad Saahib رحمة الله عليه turned to Hadhratjee رحمة الله عليه for *islaah* (reformation) and took *bay'at* at his hands. This speaks volumes about the status of our Hadhratjee رحمة الله عليه that his ustaadh turned to him for reformation. It also shows the humility of Mufti Saahib رحمة الله عليه for taking such a step.

Hadhrat Mufti Mahmood Hasan Gangohi رحمة الله عليه, who was the roommate and bosom friend of Hadhratjee رحمة الله عليه, used to say that Moulana Maseehullah Saahib رحمة الله عليه was extremely pious and chaste from his student days. He was always regular in his lessons and Salaah. He was also very punctual in performing Tahajjud Salaah. He was blessed on several occasions with the ziyaarat of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in his dreams during his student days.

Perfection in ilm (knowledge)

Hadhratjee رحمة الله عليه was blessed with perfection in all fields of *ilm* (knowledge). He was an *aalim baa amal* (Aalim who practiced on his knowledge). He had studied all the theological books that an aalim needed to study and gained perfection in all fields. After qualifying in Darul-Uloom Deoband, he spent another two years in Deoband and specialised in many subjects.

He began teaching the *dars-e-nizaami* (the aalim course syllabus) and taught all the kitaabs including Saheeh Bukhaari.

Once on a trip to France, the Arabs in the city insisted that he should deliver a talk. Many people gathered in the capital, Paris, and people from many countries were present. The host requested that Hadhratjee should speak in Urdu and he would then translate into Arabic. Hadhratjee رحمة الله عليه stated: "I started the talk off by reciting the kalimah which is the branch of Imaan and also the first point of the Tableegh Jamaat. With this I started off the bayaan and, with the grace of Allah Ta'ala, the Arabic words just began flowing from my lips. The person that had stood up to translate noticed after a while that the bayaan is in Arabic so he also sat down. I myself was surprised at how the words were just flowing from my lips. With the *taufeeq* of Allah I managed to deliver a lecture in Arabic for about ½ an hour to ¾ hour, whereas before this I had never delivered a talk in Arabic and had absolutely no practice. Allah Ta'ala had blessed me with His Grace."

Hadhratjee رحمة الله عليه was a personification of ilm (knowledge) and amal (practice). The barkat of practicing on one's knowledge was seen from the special ilm that Allah Ta'ala bestowed on Hadhrat's

heart. Such were the pearls that would emanate from his lips that many of it would not be found in any books. This is the barkat of practicing on what one has learnt.

His specialty was the knowledge of tasawwuf. Everything that he explained in the line of *islaah* and tarbiyat was clearly from the teachings of the Qur-aan and the Hadith. One should refer to his book 'Shariat and Tasawwuf' to get an understanding of his in-depth knowledge of tasawwuf.

Another specialty of his was the manner in which he explained and simplified the teachings of Hadhrat Hakeemul-Ummat رحمۃ اللہ علیہ. He would explain Hadhrat Thaanwi's majaalis in such a simple manner that the lay man would also easily understand the in-depth principles of tasawwuf.

Tolerance

Naturally, Hadhratjee رحمۃ اللہ علیہ was an extremely tolerant, soft natured and kind personality. He would not get angry and would not lose control of his emotions. No matter what anyone may have done to him, he never took revenge, nor did he allow anyone else to do so on his behalf. Every pore in his body flowed with softness and leniency. If ever he heard any disturbing or sad news, he would become extremely uneasy.

Hadhrat Moulana Thaanwi رحمۃ اللہ علیہ was also well aware of the soft nature and kind temperament that Hadhratjee رحمۃ اللہ علیہ had. On one occasion someone commented in Thanabawan that Moulana Maseehullah's way is very *naram* (soft) whilst Moulana Isa's way is very *garam* (hot/hard). On this Hadhrat Thaanwi رحمۃ اللہ علیہ commented: "Brother, someone has to be *naram* (soft) and someone has to be

garam (hard). Some people can be corrected with softness whilst others will be rectified with hardness."

One very cold evening, an old man came to Hadhratjee رحمة الله عليه whilst he was busy answering his correspondence. The old man was extremely angry and began abusing him. Hadhratjee رحمة الله عليه remained silent and never uttered a single word. The old man continued and Hadhrat remained completely silent. Eventually when the old man said whatever he wanted to, someone intervened and quietly took the old man away. Such was Hadhrat's tolerance, that never-mind responding to the abuse, he would not even get upset.

One of Hadhrat's attendants once mentioned: "I was once carrying a bucket of water across the majlis-khana. As I reached the middle of the room, the bucket fell from my hand and the water spilled onto the carpet. The entire carpet was soaked. Hadhratjee رحمة الله عليه was at that time in the toilet. I shuddered over what would be his reaction when he came out. I felt ashamed of my carelessness and waited to see what Hadhrat would say. To my surprise he came out from the toilet and calmly walked over to the wudhu khana without saying a single word to me."

He mentioned that on another occasion: "Once a bottle of water slipped out of my hands and fell onto the ground. It broke into hundreds of small pieces. I immediately looked up to see his expression but he carried on with his correspondence without even flinching an eye brow. He never turned to even look at me."

His tolerance levels were such that if a person who had harmed him came to him with some need, he would fulfil that need with great happiness. An individual whose needs were generally seen to by Hadhrat رحمة الله عليه once became displeased with him due to some

reason and began to oppose Hadhrat behind his back. He tried ganging up with other members to gain some support. After some months, the same individual came back to Hadhrat رحمة الله عليه and expressed his need arose for some money he could not acquire from anywhere else. Hadhrat رحمة الله عليه, without showing any form of displeasure, gave him the required amount and did not mention a single word to him.

Modesty

Hadhratjee رحمة الله عليه was extremely modest. In fact he would never even sit cross legged. Most of the time he sat in the *tashahhud* position. At times he would pick up one leg and sit. He would sit in this manner from Fajar up to 12:00pm. He never liked students to sit cross legged. Very lovingly he would correct them saying that it is incorrect to sit cross legged whilst studying. He would also stop the students from leaning and studying saying that if it is not correct to lean and partake of food that will give you bodily strength, how can you then lean and partake of food that will give you spiritual strength. He never stretched out his legs towards anyone even if it was a little child sitting in front of him.

In fact even if he was all alone, he would never stretch his legs out completely. He would always keep his legs slightly bent. Once when one of his *khuddaam* (attendants) asked him why he never stretches out his legs, he replied: "How can I stretch my legs out in front of Allah Ta'ala who is our Maalik and Khaaliq? I feel ashamed to stretch my legs out in front of Allah Ta'ala."

Refinement in temperament

Hadhratjee رحمة الله عليه was very refined in his temperament. A slight change in the weather would also be felt by him. In the cold winters if someone applied itr with a very sweet smell, this would affect his *tabee'at* (temperament). Bad smells would also affect him. So refined was his temperament that he never used paraffin lamps because of the smell that emanated from it. Once someone wrote his *haalaat* (spiritual condition) in a book and presented it to him. He just looked at the book and said, "I can smell paraffin in this book. This person was shocked as no paraffin had spilled on the book. However, later on only did he realise that there was a paraffin lamp on the shelf where the book was kept.

Hadhratjee رحمة الله عليه worked systematically. Everything had a place and was kept neatly. You never found his things dirty, dusty or even untidy. Foul stenches had a severe effect on his nature.

Despite his intense aversion to foul smells, if any sick person happened to emit a foul smell due to some illness, he would sit next to him and offer words of consolation and solace. However he never imposed the same on others. As far as possible he would tolerate others and would show them great amount of compassion. Many a time people would bring their sick children to Jalalabad for dua and damm. He would make dua for them and recite some *aayaat* and blow on the children. Many times it happened that these children would urinate in the majlis-khana and sometimes on his mat but our Hadhratjee رحمة الله عليه would tolerate all of this and happily make arrangements to clean up the mess.

Courage and firmness

One of Hadhrat's specialities was his firmness on Deen and the Shariah. He always remained firm like a mountain and nothing or no one would shake him. Many a times there would be a large number of Ulama with a difference of opinion regarding a certain issue but if he was sure that he was upon the sunnah, nothing would then be able to make him change his mind.

Even if major incidents took place, he was never taken aback by it. He remained firm on his *ma'moolaat* (daily religious practices). On the occasion when Ammi-Jaan (Hadhrat's respected wife), passed on, which was a great test in his life, then too he remained firm on his *ma'moolaat*. He didn't go into a shell and leave out all his work, grieving over the loss of his wife, whereas this was indeed a great loss for him. He once mentioned to one of his friends: "Whenever I think of Ammi-Jaan, I go away into the other room and cry alone. I Do not cry in front of others so as not to weaken their hearts."

If someone came back to Jalalabad after many years, they would find Hadhratjee رحمة الله عليه exactly the same as he was when they left him. No situation, no matter how hostile, would change his routine and work.

On one occasion, he fell extremely ill. He could barely walk firmly. From his house to the majlis-khana, he had to stop twice to rest. After sitting down he explained to those who were present:, "I am gone extremely weak, so weak that I can barely walk to the majlis-khana. I stopped twice to rest. With great difficulty I managed to perform my Zuhr Salaah. I've got numbness in my feet. The only reason I am telling you all of this is so that you may

understand that for small petty reasons you should not leave out your work. One must remain firm upon the work one is appointed to do."

Turning to Allah Ta'ala

Hadhratjee رحمة الله عليه was immersed in the love and remembrance of Allah Ta'ala. Every word and sentence of his would depict his deep love for Allah Tabaaraka wa Ta'ala. Very often, it would be noticed that he would have his palms faced towards the sky and on his lips would be the words, *"Mere Maula, Mere Maula"* (My Cherisher, My Nourisher.)

The strength of his mind

Hadhrat's mind was also very sound and strong. If he decided on something he would never allow anything to get the better of him.

Dr Tanweer Ahmad Khan Saahib رحمة الله عليه once narrated: "I was once sitting with Hadhratjee رحمة الله عليه whilst he was busy with his correspondence. He had a boil on his leg and many flies came and sat on it. When I saw this, I took my shawl and began waving the flies away from Hadhrat's leg. Those flies were so strongly stuck to Hadhrat's leg that even after swatting them, they refused to move. They kept on coming back and sitting on Hadhrat's leg. In the meantime Hadhratjee رحمة الله عليه continued peacefully answering his correspondence. He paid no attention to the flies and paid no attention to me as well.

"When he completed replying to all the letters, he looked at me and said with great compassion: 'What are you doing?' I replied: 'I am swatting away the flies.' He then said to me: 'And for how long

are you going to keep on swatting them?' I replied: 'I will continue for two to three hours.' Hadhrat رحمة الله عليه then asked: 'And after that what will you do?' For that I had no answer. He then smiled and said: 'You continue with your work, the flies will continue their work and I will continue with my work.'

Upon this I said to him: 'You are so old and weak. I am young and strong. I cannot tolerate any flies sitting on me. How do you manage to tolerate them sitting on your wound?'

"Hadhrat رحمة الله عليه replied, 'I do not turn my mind towards that direction. I engage myself in some work and pay no attention to it (the flies) at all. It is for this reason that I do not even realise that the flies are sitting on me. When the mind has turned away from something, nothing can then affect it.'"

Organisation and administration

Every work of Hadhrat رحمة الله عليه was properly organised and well thought off. Despite the many tasks that he was involved in, he still managed to complete all his work perfectly well. This was on account of his perfect administration. Hadhrat رحمة الله عليه was extremely meticulous in everything that he did and in this way he managed to achieve so much in so little time.

Daily he had to complete the following things;

1. Meeting with guests who would come to spend time with him and discuss complicated issues in their lives. He would carefully listen to all their complaints and administer excellent advice and council to them.
2. Answer all the correspondence that would come to him which would amount to about 40 letters daily.

3. See to the needs of the poor and destitute.
4. Conduct a daily majlis which lasted up to three hours at times.
5. Teach lessons of Hadith at Madrasah Miftaahul-Uloom.
6. See to the administrative needs of the madrasah.
7. See to the daily needs of his family and relatives.
8. Complete his own *m'amoolaat*, zikr, tilaawat of Qur-aan, Nafl Salaah, Munaajaat-e-Maqbool, etc.

All of this was achieved because of the excellent way in which he organised himself. No time in his day was wasted in anything trivial and useless.

It was largely due to his excellent administration that thousands of people suffering with spiritual, mental and physical trauma would come and attain peace of mind and heart at the feet of this great Wali of Allah.

Meticulousness

Hadhratjee رحمة الله عليه had a place for all his belongings and everything was kept in its proper place. Even the money which he distributed to the poor and destitute was kept in neat stacks of two rupee, five rupee and ten rupee notes. His pen, ink, watch, lamp, etc. all had a special place where it was kept. If in the darkness of the night, he wanted anything, he could easily find it because everything was kept in its place.

Taqwa

Hadhratjee's entire life was filled with taqwa and piety. Every sentence of his, every action of his depicted the very essence of

taqwa. Many of his students have mentioned that they had never seen Hadhrat even doing an action that was makrooh-e-tanzeehi.

If ever any women came to him with a problem or a need, he would make sure that strict purdah was observed. No woman was given permission to enter without purdah.

In India it is common that farmers sell their mangoes before they are plucked off the trees and to sell one's crop before it is harvested is prohibited in the Shariah. Therefore Hadhratjee رحمة الله عليه never ate the mangoes from the bazaar because of the manner in which it was sold. He was very particular about staying away from anything doubtful. If the slightest doubt occurred, he would take care to refrain. An individual once brought some guavas as a gift for him. He first enquired about the land upon which it was grown because at times the leases for these lands were null and void according to the Shariah. This person explained to Hadhrat how the lease was drawn up and it was only then that he accepted this gift and handed out a guava to each person in the gathering.

Humility

Hadhratjee رحمة الله عليه was extremely humble. In fact humility flowed in every vein of his body. He would always regard himself to be lower than everyone and behaved as if he was the servant of everyone else. In every step of his life one would find humility emanating. He would regard all his students to be better than him. He never liked people walking behind him whilst he walked in front. The students would express their desire to walk with him but he would rather make them walk in front of him and then walk home on his own. If

anyone joined him on the way, he would stop a while and then ask that person to walk in front of him.

His every statement and action was a model of humility and modesty. He never thought great of himself despite the perfection Allah Ta'ala blessed him with. At times he used to address a large gathering with total simplicity and sincerity saying: "You are all better than me." Very often he would say: "Never look down at the next person no matter what his status may be. No matter how much Allah Ta'ala has blessed you in Deen or dunya never let your gaze fall upon yourself. Regard everything that you have as a favour and boon from Allah Ta'ala."

Visitors were greeted with warmth and a smiling face. Never did he express his greatness or authority. If any individual held some special rank, whether worldly or Deeni, he would show due consideration and treat him according to his status. Humility was his nature and he portrayed it every moment of his life.

One day, the students were sitting and awaiting their "Pandnama" (a Persian set-work) lessons. Someone praised Hadhrat رحمة الله عليه. Immediately he retorted: "I tell you the truth, all these students sitting here are better than me."

If he was informed of any student being ill, he would go immediately and visit him. He would even go to the extent of massaging his head and rubbing his feet. He used to say such kind, affectionate, consoling and soothing words that the students used to experience a state of joy and pleasure just sitting with him. If Hadhrat thought that he had caused someone any form of inconvenience or he felt he had annoyed someone, he used to repeatedly say: "Bhai, if I have hurt you in any way, please forgive

me." At times he used to ask: "Have you been hurt in any way by these words of mine? If you have been hurt then please forgive me." He used to repeat these words over and over again.

It was his habit never to command anyone to do anything even though the person may have been very close to him. For example, he would never say to anyone, "Go and get a glass of water for me." Rather he would say: "I am feeling thirsty." When the electricity power would fail he would not say to the khuddaam: "Go and switch on the generator." Rather he would say: "Perhaps we should switch on the generator." Similarly if Hadhrat needed to relieve himself he would not say to those around him: "I am going to the toilet," or "I am going to relieve myself". Rather he would say: "If you give me permission can I go to relieve myself!"

In short, Hadhrat رحمة الله عليه used to take great care to ensure that he was not a cause of inconvenience or pain to anyone.

An incident of humility

There was a student who was a new Muslim by the name of Sufi Abdul Hamid. His needs and requirements were seen to by Hadhratjee رحمة الله عليه. Whenever it appealed to him, he would come to Hadhratjee رحمة الله عليه even whilst the Majlis was in progress, say whatever came to his mind whether it was appropriate or not. Often, he used to take goods on credit from the shopkeepers and thereafter come and demand money saying: "I want money. Give it to me." Thereupon Hadhrat رحمة الله عليه used to give him some money.

On one occasion this Sufi Saahib came while the Majlis was in progress and said: "My shoes are torn. Have another pair made for me." Hadhratjee رحمة الله عليه said to him: "I have just recently bought you a

pair. It is probably slightly torn and can be repaired." Thereupon, Sufi Saahib said: "I do not know about that. You can go and see for yourself." Hadhrat stood up and said: "Very well, let me have a look." Sufi Saahib addressed Hadhrat saying: "My shoes are outside. Go and have a look." Upon this, Hadhratjee رحمة الله عليه got up from the majlis and went out into the heat where everyone's shoes were kept. Due to the fact that Hadhrat did not know which pair of shoes belonged to him, he picked up one pair at a time and kept on asking him, "Are these your shoes?" Sufi Saahib remained inside replying in the negative all the time. Thereafter, when a considerable while had passed with Hadhratjee رحمة الله عليه in the heat of the sun holding up shoe after shoe, one of the Asaatizah plucked up the courage and said to Sufi Saahib: "Can you not go forward and show Hadhrat your shoes?" Then only did he go forward and show which were his shoes. Hadhratjee رحمة الله عليه then took out some money from his pocket and gave it to him to have them repaired.

Regarding the same Sufi Saahib, someone said to Hadhratjee: "This Sufijee has such a crude manner of speaking to Hadhrat." Hadhrat رحمة الله عليه replied: "Brother, everyone keeps saying Hadhrat all the time. Therefore, someone like him is also needed whereby I can keep myself in check and through whom my *islaah* takes place."

Once, Sufi Saahib took ill in the Madrasah and Hadhratjee رحمة الله عليه went out of his way to have him treated but to no avail. He eventually passed away. On the occasion of his demise Hadhratjee رحمة الله عليه was very grieved and said: "Brothers, this was a toy I had and with which I used to play. This has now come to an end."

This incident aptly illustrates Hadhrat's رحمة الله عليه perfect character, his humility and tolerance, his generosity, affection and benevolence which shone forth like the radiant sun during the day.

The other point illustrated in this incident is that despite him reaching the pinnacles of piety he was never negligent of his own *islaah* (reformation).

Another incident

There was an elderly man in Jalalabad whom Hadhratjee رحمة الله عليه used to pass by on his way to the Madrasah. One day the old man was lying on his bed outside his home and was crying out in pain. Hadhratjee رحمة الله عليه after greeting him asked, "Elderly man! Why are you crying out in pain like this?" He replied: "Hadhrat, old age has caught up with me and I feel excruciating pain in my back all the time." Hadhratjee رحمة الله عليه looked at the old man and said: "Come, let me massage your back and I will make it strong once more." The elderly man replied: "I would rather die than allow a man of your status to massage my back!"

At that time there were many students as well as teachers accompanying Hadhrat رحمة الله عليه to the Madrasah. The old man addressed the teachers saying, "O Ulama, have you heard Hadhrat's words? He wants to rub my back. Won't I be disrespectful and sinful for this?" The elderly man did not agree in the least to have his back massaged. Hence Hadhrat رحمة الله عليه proceeded to the madrasah. That night, after ten-o-clock Hadhratjee رحمة الله عليه returned to the old man who was still lying down on his bed outside his home covered with a shawl.

He quietly placed his hands under the shawl and began massaging his back which caused him to awaken. When he moved the shawl away, he found it to be Hadhrat رحمة الله عليه. He immediately sat up and said, "Hadhrat, please do not do this." Hadhrat رحمة الله عليه replied, "What is the problem? No one else is present now. Earlier you were feeling shy because of the teachers and the students that were present. Now, nobody else is here besides the two of us. Come now, let me massage your back. It will relieve the pain and be a source of comfort for you."

The elderly man stood up saying, "I will not let you massage me." He did not lie down on the bed out of respect for Hadhrat رحمة الله عليه. Hadhrat رحمة الله عليه then departed.

The incident of a villager relaxing on Hadhrat's place

Normally on Mondays, Hadhratjee رحمة الله عليه would not conduct a majlis. However some of the visitors that were there would go to the majlis-khana for a short while to meet him. On one particular day when some of the visitors entered his room they found, to their surprise, a dirty, filthy villager sitting in Hadhrat's place with his legs stretched out and relaxing on Hadhratjee's pillows whilst Hadhrat رحمة الله عليه was sitting comfortably in another corner continuing with his correspondence. Hadhratjee رحمة الله عليه never mentioned one word to him.

The visitors were all dumb struck to witness this scene but who had the courage to say anything to Hadhrat? After he completed answering one of his letters, he looked up at them and greeted them as normal. He then asked them what they had come for,

listened to what they had said, made dua for them and saw them off.

This incident clearly shows Hadhrat's humility. He never said a word to that villager neither did he chase him away from his place.

The incident of a toilet cleaner interrupting the majlis

On one occasion whilst Hadhrat رحمة الله عليه was busy conducting a majlis, a bhangi (toilet cleaner) came up to him in the middle of the majlis, saying he needed to speak to Hadhrat urgently. Hadhratjee رحمة الله عليه immediately stopped the majlis and started standing up to go and speak to him when Bhai-Jaan رحمة الله عليه, who was also present stopped him saying, "He is a toilet cleaner. He can wait for a while. Complete the majlis and then attend to him." Hadhratjee agreed and asked him to wait a while until the majlis was over. But after a few minutes, he came back into the majlis-khana and insisted that he speaks to Hadhrat رحمة الله عليه. This time Hadhrat stood up immediately and walked bare feet out of the room and attended to him.

What was so urgent that he needed to speak to Hadhrat immediately? He had applied for another job in the municipality and wanted Hadhratjee رحمة الله عليه to write a letter of recommendation for him.

Hadhratjee رحمة الله عليه replied: "Bhai, It's not my habit to write any recommendations for anyone. However I make dua for you that you get the job."

Once again we understand from this incident the deep sense of humility in our Hadhrat رحمة الله عليه. He stopped the majlis to attend to the needs of a toilet cleaner. When he came for the second time, Hadhrat expressed no anger at all and listened to him attentively.

Adab (Respect)

Due to Hadhratjee's constant consciousness of Allah Ta'ala which is called 'Ihsaan', he would always regard himself to be in the presence of Allah Ta'ala. Due to this, he never spread out his legs at any time even if it was at night whilst resting. His legs would always be slightly folded. Someone once asked him why he never spread out his legs and slept? Hadhratjee رحمة الله عليه replied, "Is it possible to spread out your legs and sleep in front of the king?" This was the level of Ihsaan and respect that Hadhratjee رحمة الله عليه had attained.

Whenever he opened the Qur-aan, he would open it slowly with utmost respect. He would then hold the Qur-aan close to his chest, place it on his head, place it on his eyes and then kiss the Qur-aan.

Similarly he would show the greatest amount of respect for anything that was attributed to Rasulullah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

In the presence of Hadhrat Hakeemul-Ummat رحمة الله عليه, he would portray the greatest amount of respect for his sheikh.

When Hadhratjee رحمة الله عليه began conducting majaalis he would continuously say: "This is because of the barkat of my sheikh." If anyone from Thanabawan came to visit him, he would show the visitor the greatest form of respect as this person hailed from the village of his sheikh.

If he saw any piece of paper lying on the floor, he would immediately pick it up with respect and place it in some respectful place. Dr Tanweer Ahmad Khan Saahib رحمة الله عليه once mentioned that Hadhratjee رحمة الله عليه used to say: "We must respect paper because it is a means of us attaining knowledge."

In fact, the entire theme of his life was *adab* (respect). He used to often say: "Everything in this world is engaged in the zikr of Allah Ta'ala and when something is making the zikr of Allah Ta'ala then it is worthy of respect. Remember also never to throw anything down as this is contrary to adab."[1]

A student once mentioned that Hadhrat رَحْمَةُ اللهِ عَلَيْهِ would not even throw or fling dirt into the bin. He would place it inside with utmost care saying: "This was a favour from Allah Ta'ala which we enjoyed for some time. Now that there is no use for it, do not just throw it away, place it in the bin with respect rather than just throwing it away."

He would respect the children and grandchildren of his asaatiza. He would respect anything that had a link with Madinah Munawwarah and Makkah Mukarramah and anything related to Nabi صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. In fact Hadhrat's *adab* and respect would reach out to as far as the pens, papers, inkpots and desks in his possession as these were the means of attaining *ilm*.

Respect for the Saadaat (The family of Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ)

Similarly, Hadhrat رَحْمَةُ اللهِ عَلَيْهِ had great respect and regard for the Saadaat (the family of Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ). There was a South African student, Haafiz Sayyid Harun Saahib who was studying

[1] One example of this is when one removes one's shoes from the shoe rack in order to wear it. One should never throw one's shoes down onto the ground. Rather one should respectfully place the shoes on the ground and then wear them.

“Pandnama”. Out of respect for him, Hadhratjee رحمة الله عليه would always seat him at his head-side.

Once he said: “We have to respect the Saadaat because of their relationship and connection with Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. We should not look at their actions and what they are doing! Whatever they do is between them and Allah Ta’ala.”

He also mentioned, “One should have even greater respect for one whose lineage is not certain as opposed to those who are confirmed Sayyids, for they are respected at all times. Real regard is to show respect on the basis of even a mere possibility.”

Moulana Sayyid Hifzul Kabeer Saahib رحمة الله عليه, the *muballigh* of the madrasah, was famously known as a Sayyid. Hadhratjee رحمة الله عليه would show so much of *ikraam* (honour) to him that if he came into the majlis, he would immediately call out his name and call him to the front. One day, the son of Moulana Hifzul Kabeer came and sat on the door step of Hadhrat’s majlis-khana. Hadhrat رحمة الله عليه saw him there and immediately called him to sit next to him saying: “Where are you sitting? You are a Sayyid. Come and sit next to me.”

Generosity and graciousness

Hadhrat رحمة الله عليه had fixed allowances and stipends for many students as well as lay men. Generosity was inborn as part of Hadhrat’s nature. He could never say no to anyone. He would continuously pour his *ihsaan* (kindness) upon people and would never once express it to them at any time.

There were many needy people who were privately given financial assistance by him. Some were given a monthly allowance whilst others were given assistance on a weekly basis. There were

some beggars who would come and greet Hadhrat رحمة الله عليه every Jumu’ah. Some were given one rupee, others were given two or four rupees. Sometimes more sometimes less, but all were given something. Many students were also assisted by him. A considerable amount of his wealth was spent on the needy.

Soft heartedness

Hadhratjee رحمة الله عليه was extremely soft in nature. On seeing someone in the slightest difficulty he would become extremely concerned. Similarly, if he heard of someone’s illness, he enquired time and again about the person’s condition. At times he used to purchase medicine for them and at times would have a doctor or hakeem called in to attend to them.

Hadhrat Moulana Ismail Kathrada Saahib of South Africa, who also qualified from Miftahul Uloom and is a Majaaz-e-Bay’at of Hadhratjee رحمة الله عليه, narrates an incident that took place during his student days. Moulana says that he once took ill. During the nights, after Esha, Hadhratjee رحمة الله عليه used to come to his room and prepare his medication, administer it and then depart.

At times, due to his softness, on hearing about someone’s problem, he would begin shedding tears. He used to easily forgive the crimes of the greatest of offenders after which he did not display any form of dislike or ill feelings towards that person.

He never got angry with anyone. Regarding this, he once said, “Previously, there was some jalaal (fury and anger) in me but now my temperament has become different. At that time students used to be very fearful of me. Even now they fear me, but these days, it is affection that prevails.

Good opinions about others

Hadhrat رحمة الله عليه never harboured ill feelings or evil thoughts about others. In fact, he would go to the extreme of covering up for that person's action.

He said on one occasion. "A story after all is a story. For every story there are a thousand different versions. Even if one sees something with one's own eyes, then as far as possible, interpret the action in a good manner because many a times, our sight could be in error. As in the case of a train, it appears to be moving but in reality it is stationary. The reality is that it is the other train that is moving."

His good opinions of others were such that it became well known to people that he never entertained evil opinions of others. One of his attendants mentioned that he heard Hadhrat say on numerous occasions: "We entertain only good opinions about others."

Dressing

Hadhratjee رحمة الله عليه always dressed in a kurta, pants and upon his noble head was a five piece round topee (hat). His kurta used to be a little below his knees and his trousers would reach halfway to his shins in accordance to the sunnah. The material used for his clothing was between average and good quality. The colour he chose was mostly white. He did not have a habit of wearing an achkan (long coat) or a sherwaani. During the winters he wore a waistcoat that was padded with cotton wool.

During the winters he used to have a light shawl thrown over him the entire day. He used to change his clothes on a Friday. If he had to undertake a journey before Friday, he would not change his clothes due to the journey. He had a special system when it came to his clothing. He numbered all his clothing and would wear them in this set sequence. In this way, his clothes were all equally used.

Beautiful character

Hadhrat's رحمة الله عليه nature was extremely soft. He would never be harsh with anyone nor would he avoid correcting someone on a matter that needed rectification. He would explain with great softness due to which, even if the person being addressed had the slightest quest and sincerity, he would most certainly be affected by Hadhrat's رحمة الله عليه words and tone. His softness and wisdom with people was much more effective than the harshness of others. His manner of speech was very simple and would settle quickly in the heart. His words were extremely effective. This was because whatever he said was not mere words but was accompanied by his own spiritual state.

It generally happened that when he was ill many people used to come and visit him to enquire about his health. In spite of being ill, he would explain the state of his health to every person that came to visit him with the same detail. He always had a smile on his face. Anyone seeing him would immediately find joy and happiness permeating his heart. Immaterial how sad a person may have been, as soon as he listened to a few words of Hadhratjee رحمة الله عليه he would feel as if all grief had been removed.

No matter how harsh or hard a person could have been with Hadhratjee رحمة الله عليه he would not respond negatively. He would always

react with the greatest of calmness, deep pondering, meditation and reflection, with seriousness and gravity over the matter and then form an opinion. He would never become angry and venture beyond the bounds of moderation. He was granted the ability to handle numerous tasks at one and the same time yet accomplish each task with perfection. He would never be stressed out with the numerous works he accomplished and would never make his burden known to anyone. He would complete every task with the greatest of cheer.

At times, while in the midst of intense occupation, someone in need would come to him. He would fulfil the need of the individual despite his busy schedule. If someone came to him for some financial assistance, Hadhrat would assist him. Someone would come for some barkat water, whilst others would come for dua. In this manner he would be occupied in benefiting the creation and serving them. Regarding this, he used to recite the following poem:

طریقت بجز خدمت خلق نیست

بتسبیح و سجادہ و دلق نیست

Tariqat is actually to be in the service of the makhlooq (creation). It is not merely sitting with a tasbeeh, musalla and wearing patched garment alone.

His affectionate nature was such that every individual thought, “Hadhrat’s relationship with me is more than anyone else.”

Fortunate indeed, are those who have acquired their education and nurturing under his supervision and care. With great softness, wisdom and tact he would explain to those posing questions to him and make them understand. During a journey, a person started posing many questions to him and began raising unnecessary objections. Hadhrat رحمة الله عليه kept on furnishing answers thereto while he kept on raising objections. During the course of this discussion Hadhrat رحمة الله عليه needed to relieve himself. After doing so, he performed two Rakaats of Salaah, returned and asked: "Tell me, Saahib, are there any doubts that remain?" His softness and manner of explaining had such an effect on this person that he replied, "I have no more objections to raise. Please forgive me for the errors I have committed." He then asked for forgiveness with great humility.

Similarly, a saalik in the khaanqah of Thanabawan once experienced qabdh (depression) and he began thinking along these lines: "I have become a shaytaan." This occurred during the period when Hadhrat Hakeemul-Ummat رحمة الله عليه had proceeded to Lucknow for treatment. This saalik placed his condition before many of the majaazeen (Hadhrat Thaanwi's khalifas) who were present in the Khaanqah but was unable to find consolation from any of them.

When Hadhratjee رحمة الله عليه went to the khaanqah, this saalik discussed his condition with Hadhratjee. He asked him one question, "Are you performing your salaah in this condition or not?" He replied: "I am performing my salaah." Hadhratjee رحمة الله عليه then explained to him: "You then cannot be shaytaan because since the time he refused to make sajdah to Allah Ta'ala, he became shaytaan and does not perform any salaah." When this person

heard this he agreed saying: "Yes, Shaytaan does not perform salaah." Hadhratjee رحمة الله عليه then posed the second question to him, "How then can you become shaytaan considering the fact that you are still performing salaah?" On hearing this, his spiritual constriction vanished immediately.

Hospitality to guests

Guests would pour into Jalalabad daily. Ulama, jamaats, etc. would come to meet Hadhratjee رحمة الله عليه. There was no specific time for meeting Hadhrat رحمة الله عليه. He was always ready and accommodating to meet guests at any time of the day. He hardly ever rested during the day. A pile of letters would remain in front of him and throughout the day he would be busy answering these letters. Hadhrat had a habit of opening the mail himself, reading each letter himself and answering every letter himself. This remained his practice right till the end. He did not allow anyone to read the letters neither did he take assistance from anyone to reply to the letters.

When any guests arrived, Hadhrat would stop his work and meet them. He would also ask them where they had come from, why they had come, where they were going to and if they had any work. If they had any work with him, he would immediately see to their needs. If anyone asked for dua he would immediately make dua for them and also give them some advice.

Every person who came to Jalalabad to meet Hadhratjee رحمة الله عليه would get some words of advice from him. He ensured that he gave the guests some valuable advice before they left. Very often he

would say, *"Ghussa paas na aaye"* (Do not allow anger to even come close to you.)

It is part of his teachings that a sheikh must have a tongue and a mureed must have an ear. Whenever there is an opportunity, the sheikh should make mention of some *islaahi* aspect whilst the mureed should be attentive and listen to the advice of the sheikh. Thereafter he should bring it into practice.

One day, he mentioned to some guests, "Fearing Allah Ta'ala is not sufficient for a person. One also has to make an effort to stop the nafs from fulfilling its evil pleasures. Allah Ta'ala has mentioned in the Qur-aan;

> *'as for the one who fears the position of his Rabb and prevents his nafs from its evil desires then Jannah is the abode for such a person.'*

From this aayat we understand that fear for Allah Ta'ala only is not sufficient. One has to also make an effort and stop one's nafs from engaging in evil and sinful practices."

Advice to teachers and students

Whenever Asaatiza from the different madaaris visited Hadhratjee رحمة الله عليه he would advise them to be kind and compassionate to their students. At the same time he would advise students to respect their teachers and seniors.

Once he mentioned to Hadhrat Mufti Mahmood Hasan Gangohi رحمة الله عليه: "Nowadays even if the students hit the ustaadhs but eventually they study and learn Deen from them then what harm is there in this?"

Once a senior buzurg came to meet Hadhratjee رحمة الله عليه and requested him for some advice. Hadhratjee رحمة الله عليه excused himself

saying: "What advice can I give to you?" When the buzurg asked him again, he bowed his head for a little while and said, "Hadhrat Moulana Thaanwi رحمة الله عليه used to always advise: 'Annihilate yourself. Regard yourself to be no one.'" He then lowered his head for a little while and said: "This humility and annihilation must not only be in words, rather it must become ones permanent condition."

Compassion towards animals

Hadhrat's compassion was not restricted to human beings only. Rather it extended to animals as well. Once, he intended sleeping on his bed but, instead, found a cat sleeping there. He could not bear waking up the cat and disturbing its sleep. He spent the entire night on the floor without any bedding.

Once, he was going on a journey for which he hired a horse and cart. After sitting in the cart, he noticed the driver mercilessly hitting the horse. Hadhratjee رحمة الله عليه immediately cautioned the driver that he should not be hitting the animal like that unnecessarily. The driver refused to listen. He immediately stopped the horse and got off the cart. He paid him the full fee and walked the rest of the journey which was about 7 miles in the sweltering summer heat.

On the way to the masjid there is a drain which is always filled with water. Due to the water overflowing, most of the road is always wet. There is only a small area on the road which remains dry. One day whilst walking, he noticed a dog was sitting on the dry area thereby blocking off the road. One of Hadhrat's *khuddaam* (attendants) moved forward to chase the dog away. He vehemently stopped him saying, "Do not move the dog. This is a public road. Humans and animals both have a right to use it. It is sitting in a

place where it has the right to sit. What right do we have to chase it away?"

How excellent is it to mention the poem of Sheikh Saa'di رحمة الله عليه

شنیدم کہ مردان راہ خدا دل دشمنا ہم نہ کردند تنگ

ترا کے میسر شود ایں مقام کہ با دوستانت خلاف است و جنگ

How wonderful are the men of Allah! They Do not even hurt the hearts of their enemies.

Where are you aspiring to reach such heights when you are still busy fighting with your friends

Hadhrat's features

Allah Ta'ala blessed Hadhratjee رحمة الله عليه with a beautiful character and a handsome face. He was fair in complexion with streaks of redness in his cheeks. His clothing was immaculately white, his beard was white like snow. He always had a smile on his face and his tongue was always busy in the zikr of Allah Ta'ala. He always kept his gaze lowered. When he walked, he always walked at the pace described of the walking of Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. (He lifted his feet when he walked.)

He had such beauty and awe within him. In every action of his there was beauty emanating. Sometimes he would say to the students, "Even if you take a candle and search, you will not find Maseehullah." When students misbehaved he would pass his hand on his beard and say: "This beard didn't get white in the sun."

Eating habits

Hadhratjee رحمة الله عليه was very punctual on his ma'moolaat. He never went against his schedule. He used to eat only one meal at night. He hardly ever ate at lunch time. For breakfast he would eat two duck eggs half boiled and one biscuit. It was especially for this reason that he kept ducks at home. Between meals, Hadhratjee رحمة الله عليه never ate anything. If someone brought something for him to eat in between meals, he would just place his finger in it, taste it and say JazakAllah to that person so as to make him happy, otherwise he never ate between meals.

Precaution in accepting gifts

Hadhratjee رحمة الله عليه was not in a habit of accepting gifts from strangers. If anyone came and presented a gift to Hadhrat رحمة الله عليه, he would accept it, say JazakAllah and then say to this person, "Please take this from me and give it to your children." In this manner Hadhratjee رحمة الله عليه would return the gift to the person without hurting his feelings. If any of Hadhrat's acquaintances brought any gifts, he would readily accept it.

Tawakkul

Hadhrat رحمة الله عليه spent his entire life placing his trust in Allah. Never was he perplexed due to him not having any worldly possession. The madrasah in Jalalabad had commenced under difficult conditions. Most of the time, the madrasah remained in debt. Despite all this difficulty, he ran the madrasah with total trust in

Allah Ta'ala. He never relied on people nor on any fixed income for the madrasah.

Moulana Hameedullah Saahib narrates that once his uncle who was in charge of the kitchen came to Hadhratjee رحمة الله عليه saying, "Hadhrat, please give me some money, I need to buy some food from the bazaar for the students." When Hadhratjee رحمة الله عليه heard this, he went and took out two packets and turned them upside down. Both the packets were empty. He then looked at the cook and said to him, "Go and purchase some food from the bazaar on credit as there is no money here at all. Insha-Allah, when we get some money, we will pay it out."

One packet was that of the madrasah whilst the other packet was Hadhrat's personal money. Both were empty.

Kashf-wa-Karaamaat

Hadhrat's رحمة الله عليه *kashf* (divine inspiration) was very famous. He would answer questions in the majlis before the questions were even asked. Many people experienced this. Before you could even ask the question, Hadhratjee رحمة الله عليه would furnish you with the answer during the course of his talk.

Hadhrat Sheikh Yunus Saahib (daamat barakaatuhu), the Sheikhul-Hadith of Mazaahirul-Uloom in Sahaaranpur once mentioned: "I was once on my way to Jalalabad to meet Hadhrat Moulana Maseehullah Khan Saahib رحمة الله عليه. On the way some questions crossed my mind and I thought that I would ask Hadhratjee رحمة الله عليه regarding it. As I sat in the majlis, Hadhratjee رحمة الله عليه answered all my questions before I even asked him. Thereafter I thought of asking Hadhrat what *nisbat* is all about. As this thought crossed my mind, I

began hearing the name of Allah Ta'ala coming from the fans above with much speed. This remained for a while and then stopped."

Meeting with Hadhrat Khidhar عَلَيْهِ ٱلسَّلَامُ

Once on the occasion of haj, the crowds were extremely large and there was much pushing and scuffling near the jamaraat. It became extremely difficult to even come near the jamaraat. Suddenly there was a large crowd that began pushing their way towards the front thus causing Hadhratjee's companions to disperse. A person appeared from nowhere and took Hadhratjee رحمة الله عليه to pelt. He peacefully pelted the jamaraat and proceeded to a corner. The group was scattered and only after some time, Hadhrat's companions found him sitting peacefully away from the crowd. When they offered to take him to pelt, he replied that he had already easily pelted the jamaraat. One of Hadhrat's very informal *mureeds* insisted that Hadhrat رحمة الله عليه tell them who was that person who had taken him to pelt the jamaraat. After much insistence, Hadhratjee رحمة الله عليه replied, "That was Hadhrat Khidhar عليه السلام."

Chapter 11

Sacrificing his life for Deen

Hadhratjee رحمة الله عليه had sacrificed his entire life for the sake of Allah's Deen. From morning till evening, he remained engaged in *ta'leem* (teaching), *tarbiyat* (reforming), lecturing and in dua. On one occasion he described his work in the following poem;

طریقت بجز خدمت خلق نیست

بتسبیح و سجادہ و دلق نیست

Tariqat is actually to be in the service of the makhlooq (creation). It is not merely sitting with a tasbeeh, musalla and wearing patched garment alone.

Several times Hadhratjee رحمة الله عليه would mention, “My entire life is made waqf[1] for Allah’s Deen.” Many Ulama and pious people have mentioned that he was in fact the answer of the dua that Hadhrat Moulana Thaanwi رحمة الله عليه once made in the following words: “O Allah! Show me some of my people who will continue this work after me and will make their entire lives waqf for Your Deen.”

Allah Ta’ala accepted this dua in the form of Hadhrat Maseehul-Ummat رحمة الله عليه. In his life time, Allah Ta’ala had showed him the works and efforts of Hadhrat Maseehul-Ummat رحمة الله عليه. A few days before passing away, Hadhrat Thaanwi رحمة الله عليه appointed Hadhratjee to take his place in Thanabawan but he refused out of respect for his sheikh.

On one occasion, in the majlis, Hadhratjee رحمة الله عليه mentioned, “My hearts’ desire is that Allah Ta’ala must grant me the ability of spending my life in the service of His creation with complete sincerity.” Thereafter he mentioned: “*Taqwa* (Fear of Allah) and *tawaadhu* (humility) are the crux of Imaan.”

On many occasions, when Hadhratjee رحمة الله عليه would be engaged in important work, he would stop all his work just to see to the needs of people.

Generosity

Hadhratjee رحمة الله عليه was extremely generous. Many people would regularly come to him to fulfil their worldly needs. Some would be there every week for financial assistance. Hadhrat never chased anyone away and neither did he send anyone away empty handed.

[1] Given over his life for the cause of Deen.

There were many widows and needy people for whom it was not possible to come personally for assistance. Hadhratjee رحمة الله عليه would go himself or send someone to give them the monthly assistance.

All types of people would come for their different needs. Some people would come and ask Hadhrat for funds to get their daughters married, some would ask to pay off their debts, some would come and ask Hadhrat for some money as *barkat*. Hadhratjee رحمة الله عليه would say to them, "Bhai you know better what is *barkat*. I am giving you this out of *muhabbat* (love) for you."

He kept a stack of notes in his desk which he kept especially for the poor. He also had a habit of sending money for the children of his asaatiza in Deoband. If he attended any jalsa, he would deposit a large sum of money into the madrasah account. Similarly if he was called to lay the foundation of any masjid or madrasah, he would also place a large sum of money for the project. On one occasion he was in England and some people called him to lay the foundation of the masjid. Hadhrat took out some money and donated it towards the masjid. This then became the means of many others also donating monies for that particular masjid.

Blanket distribution

In the cold U.P. winters, Hadhratjee رحمة الله عليه used to distribute blankets to the poor and needy people in his area. A number of blankets were purchased and kept at the madrasah and whenever the need arose, he would give it to the poor and needy.

Hadhrat رحمة الله عليه would also make a habit of going to the houses of the poor to distribute blankets to them. Once an old man came to

ask him for a blanket. Moulana Inaayatullah Saahib (daamat barakaatuhu) gave him a blanket which the old man was not happy with. He requested another one. When Hadhrat رحمة الله عليه heard this, he smiled and said: "Give him another one." Hadhrat never got upset or angry with him and neither did he pass any comments against him like it is common today. Perhaps we would have commented, "Beggars must not be choosers" or we would have said, "Look at how ill mannered these beggars are. You give them something and they do not appreciate anything." However our Hadhratjee رحمة الله عليه, with a smile on his face changed the blanket for another one. When the beggar complained again saying: "This one is also not right, give me another blanket," he himself stood up and took the old man to the room and said to him: "Choose from here which one you wish to take for yourself." When the old man entered the room he saw that all the blankets were exactly the same. Hadhrat رحمة الله عليه then picked up a blanket and gave it to him. The old man thanked him and left.

This was the condition in Jalalabad. Beggars would come and put forward their demands. If what Hadhratjee رحمة الله عليه gave them was not enough they would continue demanding until Hadhrat would give them what they wanted. In all these situations, our Hadhrat would never get upset or angry with any of them. He would treat everyone with respect and send them off on a happy note.

Chapter 12

Adherence to the Sunnah

Hadhratjee's entire life was in conformity with the sunnah of our beloved Nabi صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. Every action, statement and thought of his was in total adherence to the mubaarak sunnah of Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. He would always advise others to do the same. His sitting and getting up, his eating and drinking, his wearing of shoes and clothing, in short, every action of his was strictly according to the Sunnah of Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. He used to always mention,

> *"The sign of love for Allah is to follow the beloved of Allah in so far as his character, actions, commands and Sunnah goes."*

On one occasion Hadhratjee رحمة الله عليه fell seriously ill to the extent that Hadhrat Moulana Thaanwi رحمة الله عليه came especially to visit him. His fever was extremely high and he was feeling very hot. A Haafiz Saahib who was there offered to remove Hadhrat's mozas (leather socks) to make it a little bit more comfortable for him. As he began

removing the moza he started off with the right foot. Hadhrat رحمة الله عليه immediately sat up and said to him, "First remove from the left foot as this is sunnah." In this condition also when he was extremely ill where he couldn't manage to remove his own moza, yet he was still so particular about acting in accordance to the sunnah of Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

Whenever he folded his sleeves to make wudhu, he would always fold up the left sleeve first and at the completion of his wudhu he would first roll down the sleeve of the right arm and then the sleeve of the left arm.

On another occasion when Hadhratjee رحمة الله عليه was ill, he woke up at night to go to the toilet. As he proceeded to the toilet, he first went to the basin and washed his hands as this is a sunnah upon waking up. Only then did he proceed to the toilet. In this condition of sickness also, Hadhrat was particular about practicing on the sunnah.

Going to the masjid for salaah

In his old age, when Hadhratjee رحمة الله عليه was extremely ill and weak, he would still be particular about performing his salaah in the masjid. When he became extremely old and weak to the point where he could not even walk on his own, he would still make a point of taking the assistance of two people and going to the masjid for salaah. This was in emulation of the mubaarak sunnah of Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, when he had taken the assistance of Hadhrat Ali رَضِيَ ٱللَّٰهُ عَنْهُ and Hadhrat Fadhal bin Abbaas رَضِيَ ٱللَّٰهُ عَنْهُ to go to the masjid to perform salaah with jamaat.

Whilst walking to the masjid, at times he would stop, have a rest, get his breath back and then continue to the masjid. In all seasons, he was particular about performing all his salaah with jamaat. Even during the rainy season when it would be pouring he would make a point of still performing salaah with jamaat.

Hadhrat رحمة الله عليه would perform the sunnats before the fardh salaah at home and then proceed to the masjid. It was his practice to read the sunnats and nafl after the fardh salaah in the masjid. Thereafter he would proceed towards home.

Always in the state of wudhu

It was Hadhrat's habit to continuously remain in the state of wudhu. At times when he was extremely ill and could not manage to make a fresh wudhu every time, he would make tayammum and remain in the state of tahaarah. He once mentioned: "Due to my weakness and illness I am now unable to remain permanently in the state of wudhu. For this reason I keep a container of soil with me and make tayammum every time I relieve myself. Otherwise Alhamdulillah, Summa Alhamdulillah, with the fadhal of Allah Ta'ala I always remain in the state of wudhu."

In fact he was extremely careful about completing all the sunnats and mustahabbaat of wudhu as well. On one occasion when Hadhrat رحمة الله عليه was in South Africa, he made wudhu at the house that he was residing in and then proceeded to the masjid. On the way he hesitated and went back to the house. He then mentioned to those who were with him: "I was in doubt as to whether I made khilaal of my fingers. I then thought that if my wudhu is deficient so will be my salaah. Hence it is for this reason that I returned and made a

fresh wudhu. He then mentioned the incident of Hadhrat Khwaja Mueenuddeen Chishti Ajmeri رحمة الله عليه that on one occasion he mistakenly forgot to make khilaal of his fingers. In his dream Allah Ta'ala mentioned to him, "You claim to have love for Me but you leave out making khilaal in wudhu." Hadhrat Khwaja Saahib رحمة الله عليه awoke and repeated his Esha Salaah after making a complete wudhu.

Manner of ghusal

On Fridays before the Jumuah Salaah, Hadhratjee رحمة الله عليه would make istinjaa, ghusal and change into clean clothes. All this was done in under half an hour. Hadhrat رحمة الله عليه made ghusal in only two lotaas (jugs) of water.

Manner of performing salaah

Hadhratjee رحمة الله عليه performed his salaah with complete *khushoo'* and *khodoo*'. Every posture was in conformity with the shariah. He was very punctual on performing Tahjajjud, chaast, ishraaq and awwaabeen. In Ramadhaan he would perform his Taraaweeh Salaah at home. A Haafiz would be appointed to lead the salaah. Hadhrat would listen to the entire Qur-aan Shareef in salaah and would generally make the khatam on the 27th night.

He did not have any special place for performing salaah. Wherever he found a space in the saff, he would join the jamaat. Most of the time he would perform the salaah behind the Imaam. Very seldom did he make imaamat himself.

On many occasions, he would make everyone in the majlis-khana practice the method of performing salaah. Practically he

would demonstrate the method and teach it to those who were present. He would very strongly and emphatically encourage this practice.

Hadhrat performed his salaah standing. Even when he was extremely ill and needed two people to support him to go to the masjid, then too he would make sure that he performed the fardh salaah standing. It was amazing to see where Hadhrat suddenly developed the strength to stand and perform salaah. However he would sit and perform the sunnah and nafl salaah.

Tahajjud

Hadhratjee رحمة الله عليه was extremely punctual on his Tahajjud Salaah. On one occasion he mentioned, "With the *fadhal* (grace) of Allah Ta'ala, no matter how ill I was I never ever missed out performing the Tahajjud Salaah even though at times I had to perform it lying down due to my ill health. Whilst at home or on journey, whether in the train or in the plane, I never missed out Tahajjud Salaah ever. This is only the grace of Allah Ta'ala on me."

Dua for people

People would come all the time to Hadhratjee رحمة الله عليه requesting his duas. He would generally say that it is my obligation to make dua for all of you. Hadhrat's habit was that if anyone requested him to make dua for them, he would make dua in the following words;

آپ کے دل میں جو جو تمنائیں اور مرادیں ہیں اللہ تعالیٰ بخیر ان میں کامیابی نصیب فرمائے

May Allah Ta'ala make you successful in whatever good desires and objectives you have in your heart

جو جو پریشانیاں ہوں ان کو دور فرمائے،

May Allah Ta'ala remove all your difficulties and hardships

اللہ تعالیٰ امن و سکون نصیب فرمائے،

May Allah Ta'ala bless you with safety and tranquillity.

روزی روزگار میں خیر و برکت عطا فرمائے،

May Allah Ta'ala bless you with barkat (blessings) in your sustenance

قرضوں سے حفاظت فرمائے،

May Allah Ta'ala protect you from incurring debts

اللہ دشمنوں کے شر سے محفوظ رکھے

May Allah Ta'ala protect you from the evil of the enemy

اور بھی جو جو مرادیں اور تمنائیں آپ کے دل میں ہوں اللہ تعالیٰ بخیر ان سب کو پورا فرمائے

And May Allah Ta'ala fulfil whatever other wishes and desires you may have in your heart, with ease and goodness.

If after making this dua, anyone asked for something else, Hadhratjee رحمۃ اللہ علیہ would say, "*Al-hamdulillah*, I have made dua for that also. In this dua everything has been encompassed."

Sometimes Hadhratjee رحمۃ اللہ علیہ would also make this dua

اللہ تعالیٰ ایمان کی سلامتی اور مضبوطی کے ساتھ رکھے

May Allah Ta'ala keep you with strong and perfect Imaan.

If anyone came to ask him for dua to find a suitable marriage partner, Hadhratjee رحمۃ اللہ علیہ would make the following dua;

اللہ تعالیٰ کسی مناسب، نرم، نباہ کی جگہ شادی سے فراغت عطا فرمائے آمین

May Allah Ta'ala bless you with a suitable, soft, compatible marriage partner. Aameen.

If any student of Deen came to him for dua, he would say;

May Allah Ta'ala create interest for you in your lessons, May your memory strengthen, May Allah Ta'ala protect you from evil friends.

Respect for pictures of the Baitullah and the Raudha Mubaarak

Hadhratjee رحمۃ اللہ علیہ would not perform salaah on those musallahs that had the pictures of the Ka'bah Shareef and the Raudha Mubaarak[1] on it. Once, when he was on journey in England, someone laid out a Musalla for him to perform his salaah. The musalla had pictures of the Kabah as well as the Raudha Mubaarak. He excused himself and said, "I feel ashamed to place my feet on a musalla that has the pictures of the Ka'bah Shareef and the Raudha Mubaarak." He then

[1] Grave of Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

placed a plain sheet on the ground and performed his salaah upon it. At the same time one should keep in mind that Hadhratjee رحمة الله عليه did not prevent others from performing salaah on such musallas. This was his *mizaaj*, his temperament. Yet we understand from this the special *adab* and respect he had for these mubaarak places.

Manner of reciting Qur-aan

Whenever Hadhratjee رحمة الله عليه sat down to recite the Qur-aan Shareef, he would hold the Qur-aan in both his hands and hold it close to his chest. Thereafter he would place it upon his eyes then kiss it, then place it on his forehead and then again on his chest. After that only would he commence the *tilaawat* (recitation) of the Qur-aan. After completing the recitation he would once again kiss and show respect to the Qur-aan in the same manner and then he would place the Qur-aan Shareef into its *juzdaan* (special cover for the Qur-aan).

Manner of sleeping

It was Hadhratjee's habit to sleep immediately after Esha Salaah. He slept on his right side with his head resting on his right hand facing the qiblah in accordance to the sunnah of Rasulullah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. On one occasion he mentioned, "When going to sleep, you may lie down on your right hand side at least once. By doing this you have fulfilled the sunnah. Thereafter if you change your posture, there is no harm in this because you have fulfilled the sunnah."

He would sleep with his legs slightly folded. (i.e. Hadhratjee رحمة الله عليه never stretched his legs out completely and slept). Once someone asked him, "Hadhrat, why is it that you never stretch your

legs out completely?" He replied, "Is it possible for one to sit in the presence of the King (Allah Ta'ala) with his legs stretched out?"

Manner of sitting

Hadhratjee رحمة الله عليه would sit in the *tashahhud*[1] position. People who have spent their entire lives in Hadhrat's khidmat have said that never have they ever seen him sitting cross legged. He always sat in the tashah-hud position. Throughout the majlis, as well as the lessons, Hadhrat remained only in one position. At times for four hours on end, he would sit in just that one posture and continue speaking.

He did not have a habit of using a pillow to lean on or even resting against the wall. For years a pillow was kept for him to use but he never used it to lean upon whilst conducting the majlis or delivering his lessons.

He would say: "It is necessary for one to have *adab* (respect) for those that are younger than oneself irrespective of whether it is one's wife, daughter, son, student, mureed, worker or anyone else that may be junior to him. He must have *adab* (respect) for everyone around him. Remember *adab* (respect) is one thing and *ta'zeem* (showing reverence and esteem) is something else. Everyone must have *adab* (respect) for each other."

No matter how hot it used to be, he would continue with his work in the majlis-khana. He did not have a habit of switching on the fan. He used to often say: "I have no need for the use of a fan."

[1] In the manner one sits for at-tahiyyaat in salaah

On one occasion, someone mentioned, "I once went to Jalalabad in the month of Ramadhaan and it was extremely hot. The afternoon heat was intense and Hadhrat رحمۃ اللہ علیہ was sitting comfortably in the majlis-khana replying his correspondence. When I entered the room, I found all the fans off. I couldn't manage sitting there for a minute and was forced to switch on the fans. Hadhrat looked up at me and said: "Acha, were the fans off?" I replied: "Yes Hadhrat. All the fans were off and it is extremely hot here in this room." He smiled and said: "That is most surprising, I didn't even realise that the fans were not switched on."

Manner of walking

Whenever Hadhratjee رحمۃ اللہ علیہ walked, he always walked with his hands folded below his navel, the right hand on top of the left hand similar to the manner when one performs salaah. His gaze would always remain lowered. If anyone came to meet him whilst he was walking, he would lift his head, look at the person and greet him.

Working with his own hands

It was Hadhrat's habit to do all his work himself. He never had a habit of calling people and commanding them to carry out any of his tasks. However, if a student or a mureed whom he was well acquainted with requested to do something for him, he allowed him to do it only so that it would make the heart of that person happy.

Initially, he would fetch the water for the house himself. He also did most of the housework himself. On one occasion, he mentioned: "Now I have become old. Weakness has set into my bones. It is now difficult for me to work any longer. Otherwise it

was always my habit to work with my own hands and carry out all the necessary tasks. If anyone saw me in my young days they would have seen how fit I was. When the Madrasah was being built, I myself used to load the bricks into a basket and carry it up to the top floor for the builders. At times I would throw the bricks from the bottom to the top like how the builders do."

From this we learn the importance of doing everything ourselves. In this there is great comfort for one and all. One day when someone asked Hadhratjee رحمة الله عليه how he was feeling, he replied: "*Al-hamdulillah* I am well. I am healthier than you youngsters. I do not feel laziness within me, *Al-hamdulillah summa Al-hamdulillah*." Thereafter he mentioned, "A Moulana and laziness! This is indeed very strange."

Visiting the graveyards and sending Esaale Sawaab

Hadhratjee's habit was to visit the graves of the Ahlullah as well as the general graveyards. It was his habit to visit the grave of Hadhrat Moulana Thaanwi رحمة الله عليه very often. Whilst studying in Deoband, he would visit the Qasimi graveyard every Friday. He also visited the graves of Hadhrat Khwaja Qutbud Deen Bakhtiyaar Kaaki رحمة الله عليه, Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه, Hadhrat Nizaamud Deen Awliyaa رحمة الله عليه, Hadhrat Khaja Baaqi Billah رحمة الله عليه and many other Awliyaa.

Towards the end of his life he would only visit the graveyard alongside the madrasah where his beloved wife, as well as his ustaadh are buried. He did not have a habit of taking a large number of people with him. If someone came with him he never stopped him either.

He would say, “When presenting yourself at the *mazaar* (grave) of anyone then present yourself with the same amount of respect that you would if he had to be alive. When reciting at the graveside, stand facing the grave with your back towards the qiblah. Recite Durood Shareef, three Quls, Yaseen Shareef, Surah Muzzammil, Surah Faatiha, Surah Takaasur.”

He used to say: “It is my habit to make the following intention for Esaale sawaab, for Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, all the Ambiyaa, all the Ahl-e-bayt, the Azwaaj-e-Mutahaaraat, all the believing men and women.”

“Whenever I hear of the demise of anyone or if I receive a letter wherein it is written that someone has passed away, I immediately recite three times Surah Ikhlaas and send the sawaab for the deceased.”

Simplicity

Hadhratjee رحمة الله عليه did not have a habit of wearing a watch or donning a shawl around his shoulders. Most of the time he would recite tasbeeh using the markings on his fingers. He hardly ever carried a tasbeeh with him. He never wore any special type of clothing that would make him stand out amongst others. He did not possess a special musalla for salaah. He would perform his salaah on the same mat upon which he used to sit.

He used to often say: “I am a student therefore I have the mindset of a student.” He was always happy and would strive to keep others happy as well. He would make others laugh and remove their worries. He spoke in a simple manner that everyone would understand. His tone of speech was soft yet audible. He had a

wonderful smile on his beautiful face. Pearls of wisdom emanated from his lips. His heart and tongue were always busy with the zikr of Allah Ta'ala. What a wonderful sheikh he was, what a beautiful personality he was!

Chapter 13

Concern for the Ummah

Fikr for the islaah (reformation) of the ummah

Hadhratjee رحمة الله عليه was always concerned about the *islaah* (reformation) of the ummah especially those engaged in the *khidmat* (service) of Deen. It was for this reason that he had written many books for the benefit of those engaged in the different fields of work. E.g. he wrote a book for people in the madaaris, a separate book for those engaged in tableegh; a book for those involved in the khaanqahs; a book for students of Deen; and in his majaalis he would make an effort to make the *islaah* (correction) of people from all walks of life.

Huqooqul Ibaad (rights of people)

The outstanding theme in the life of Hadhratjee رحمة الله عليه was the aspect of Huqooqul Ibaad (fulfilling the rights of people). This topic would be discussed in almost every majlis, emphasising the importance of

fulfilling the rights of people. He himself was extremely particular about fulfilling the rights of his respected wife, his relatives, neighbours, friends, etc.

He would stress on paying labourers and creditors on time. On one occasion, Hadhrat رحمة الله عليه requested the tailor to sew some topees and kurtas for him. Many people would come and request Hadhrat for his topees and kurtas for barkat thus leaving him with only the trousers. The tailor also commented: "No one takes Hadhrat's trousers as barkat because Hadhrat is so small in build, perhaps it may not fit anyone." Nevertheless, the tailor had sewn more topees and kurtas and presented it to Hadhratjee رحمة الله عليه. Immediately Hadhrat asked the tailor the amount due but, at that particular time he had no money with him and needed to go to his house to fetch the money. Someone mentioned to him: "Hadhrat! This is takleef for you to go all the way home to fetch the money. I will take the money tomorrow and give it to the tailor. (This incident took place when Hadhrat رحمة الله عليه was already in his old age, a few years before he passed away.)

Hadhratjee رحمة الله عليه did not accept this offer and took the trouble of going all the way to get the money and paid the tailor immediately. He gave the full amount plus some extra to the tailor who was extremely pleased.

In fact, Hadhratjee رحمة الله عليه was so particular in fulfilling the rights of people that even if someone wanted to come to the khaanqah, he would ask him to first make sure that all his rights towards others were correctly fulfilled and all arrangements for his parents, wife and children were made before coming.

The following incident clearly explains Hadhrat's ta'leem (teachings) in this regard.

A person who was bay'at with our Hadhratjee رحمة الله عليه came from Delhi to the khaanqah with his bedding to spend a few days. The rule of the khaanqah was that if anyone wanted to come, permission was only granted if he had made proper arrangements at home. This person arrived at the khaanqah and mentioned to Hadhrat that he wished to stay over for a few days.

Hadhratjee رحمة الله عليه first asked him what work he did to which he replied: "I sell kabaabs." Hadhrat then asked him: "And who will sell the kabaabs in your absence?" "My younger brother," he replied. Hadhratjee رحمة الله عليه then asked him; "And who will bring the daily groceries home to your wife and children?" He replied: "Hadhrat, I have an eleven year old son. He will bring for them whatever they need. Then Hadhrat asked: "And who will sleep the night with them?" He replied: "My younger brother."

Upon this Hadhratjee رحمة الله عليه mentioned: "He is not a mahram for them. Go back home and make arrangements for a mahram who will be able to sleep at home with your family." He then sent him back to Delhi to make proper arrangements for his family before he returned.

Answering correspondence

An abundance of correspondence used to come to Hadhratjee رحمة الله عليه from within India, South Africa, America, Pakistan, Britain, Saudi Arabia and many other countries. Generally the letters were from his *mureeds* (disciples) and students seeking guidance on their day to day issues. Daily he would answer up to about forty letters. He

would reply to the letters on the very day of their arrival. If, perchance, due to a journey or illness, correspondence gathered for a day or two, he would be very conscious of it. He would not rest until all the letters were replied to and posted off.

His replies were so complete and concise that the saalik, upon reading it, experienced an amazing state of joy and serenity. Many a time people would mention that even before opening the letter they would already feel a sense of peace and comfort and feel as if their problems were already resolved.

A mureed of Hadhrat رحمة الله عليه mentioned, "I used to write regularly to Hadhrat. Whenever I experienced any problem or difficulty I would immediately write a letter to Hadhrat. However on several occasions I experienced that I had barely posted the letter and already I experienced a sense of calmness and ease. By the time I received a reply from Hadhrat, my problem was completely solved." This was obviously the *barkat* which Hadhrat رحمة الله عليه was blessed with.

Majlis

Hadhrat's majlis generally would take place daily after breakfast for about two hours. On Fridays the majlis took place after the Jumu'ah Salaah. This majlis was attended by many students and teachers from the neighbouring areas. There used to be so many people attending the majlis that, apart from the majlis-khana (room where the majlis was conducted) which used to be filled to capacity, straw mats had to be spread out on the ground outside for people to sit on. On Fridays, Hadhratjee رحمة الله عليه would read out the lectures of

Hadhrat Hakeemul-Ummat Moulana Ashraf Ali Thaanwi Saahib رحمة الله عليه.

Whilst reading, he would elaborate and explain in detail. During the majlis, people would listen attentively and be filled with courage and determination.

Each person who sat in the majlis would clearly experience the fear of Allah Ta'ala within their hearts and a sense of warmth and forgiveness would overcome them. This is because:

از دل خیزد بر دل ریزد

That which comes from the heart affects the heart

Apart from the daily majlis and the Friday majlis, whenever any person arrived, Hadhratjee رحمة الله عليه would advise him with such pearls that all those sitting there would benefit. Every issue was discussed with such detail that the visitor would be fully satisfied. His approach and manner of expression was in keeping with the level of every person.

Ulama were left spellbound hearing his talks. He would always mention the statements and teachings of Hadhrat Moulana Thaanwi رحمة الله عليه. Whenever he mentioned or discussed Hadhrat Hakeemul-Ummat رحمة الله عليه, a state of burning love for his sheikh would overcome him.

At times, he would discuss a single issue for hours on end in such a manner, that if there was someone to pen it down, a complete booklet could be prepared on one topic.

Fiqh, Hadith, Tasawwuf, Tafseer, rectification of social ills and other topics were all discussed in his majaalis. Sometimes Hadhrat would extract many lessons from simple incidents. During the majlis one would wish that he continued talking and that the majlis should not come to an end.

Hadhrat's discourses were full of practical examples of daily life. He explained different aspects of life so simply that people would easily understand what the purpose of life is. He always furnished verses of the Qur-aan, Ahaadith, incidents from the lives of our Akaabir (pious predecessors) and Fiqhi statements to prove the points he made.

Every person sitting in the majlis felt as if he was being addressed. When he spoke, he distributed pearls of wisdom, each of which was unique and priceless in its own way.

Even when he joked with someone, his humour was replete with abundant wisdom, knowledge and benefit.

Once, when Hadhratjee رحمة الله عليه joked with someone during the majlis, he addressed those who were sitting there after that person had left:

"You maybe thinking to yourselves why I was talking in this manner but there are many forms of wisdom therein. One such wisdom is that by joking with newcomers, their hearts open up due to which they are able to fully understand whatever they have to and also have the courage and desire to come again."

Hadhrat's humour was never humiliating or to put anyone to shame. It was done solely to please the person and dispel the awe he was experiencing. Thus, Hadhrat's humour at times was more effective than a thousand lectures. Whatever Hadhratjee رحمة الله عليه said

was measured and weighed properly before being said. During his discussions he would smile most of the time but never laughed out aloud.

Ta'weezaat

Initially Hadhratjee رحمة الله عليه would write out a ta'weez if someone requested him to do so. Later on in life he stopped this practice completely. If someone persisted that he desperately needs a ta'weez, Hadhrat would then send him to someone else.

However, Hadhrat رحمة الله عليه had kept one ta'weez which he would give for labour pains and easy childbirth. Many people would come to borrow it from him. He would say to them, "Tie this ta'weez on the left thigh and after the child is born, return the ta'weez to me."

The reason for him stopping this practice was that once a person came to him for a ta'weez. Allah Ta'ala desired that the work should not be accomplished and so it happened. This person was furious. He came back to Hadhratjee رحمة الله عليه and shouted "I took a ta'weez from you and still my work was not accomplished. Is there no effect anymore in the words of Allah Ta'ala?"

May Allah protect us! He felt that the ta'weez will take charge of his affairs whereas everything is subservient to the command and will of Allah Ta'ala. If Allah Ta'ala wills for something to happen it will happen and if he wishes it not to happen it will never happen. It is not necessary that if you have a ta'weez for something, it must work in your favour.

After this incident Hadhrat رحمة الله عليه left out writing ta'weez for people.

Making others comfortable

Hadhrat Maseehul-Ummat رحمة الله عليه was a personality who was concerned about the comfort of others. He would be extremely considerate towards people, going out of his way to ensure that they were comfortable and no harm was caused to them. He never allowed himself to ever cause any hurt or pain to any person.

Towards the end of his life, the doctors had insisted that he should not sleep alone. For this reason some of the khuddaam (attendants) would sleep in Hadhrat's room. He was so considerate towards them as well that he never woke anyone up when he woke up for tahajjud. If someone woke up on his own, Hadhrat رحمة الله عليه would allow him to assist but he himself would never wake anyone up.

Despite his weakness, he would slowly come out of his bed and lean against the wall. He would then slowly move towards the toilet taking the support of the wall but at the same time ensuring that he did not disturb anyone.

This aspect of life formed the theme of Hadhratjee's life. He would always stress on the point that at no time should any action, word or deed of yours hurt anyone. In fact he would even say that the manner and tone in which you speak or do something should not be a means of hurt or discomfort to anyone. Often he would mention in his majlis: "It is not sufficient for you to say that you did not hurt the person intentionally, rather you should make an intention not to hurt people."

Being considerate to others

Hadhratjee رحمة الله عليه was extremely considerate and thoughtful towards everyone, young and old. He never burdened anyone with any of his work to this extent that even if he needed to speak to his son, Hadhrat Bhai-Jaan رحمة الله عليه and discuss important issues with him, he would never send for him to come to the majlis-khana. Rather in the most beautiful manner he would tell one of his *khuddaam* (attendants) that when Bhai-Jaan is passing this way and going towards the madrasah just mention to him that Abbajee is thinking of him.

This in itself is a great lesson for people in prominent positions who tend to just call on their workers or subordinates at any odd time without being considerate of what they may be doing. Perhaps the person is resting at that particular time or partaking of his meals. Commanding him to come without taking into consideration what he may be doing is a sign of gross inconsideration. Hadhratjee رحمة الله عليه was extremely considerate to one and all in these matters and would instruct his *mureeds* in this line.

Distribution of Eidi on the day of Eid

On the day of Eid, Hadhratjee رحمة الله عليه used to distribute money to all the children at home. If any of the workers were present, he would give them as well.

No habit of reading newspapers and listening to radios

Hadhrat رحمة الله عليه never used to listen to the radio and neither would he read the newspaper. If any Islamic magazines came to him in the post, he would glance through them quickly, reading a few pages here and there. It was never his habit to follow the news or delve into worldly issues. If anyone came and mentioned something to him regarding the worldly matters, he would give them a hearing and at times comment as well.

Visiting the sick and condoling with the bereaved

If anyone fell ill, Hadhratjee رحمة الله عليه would make a point of visiting the person and give him such words of encouragement that the person's courage would be immediately restored.

If anyone passed away, he would make a point of visiting the family of the bereaved and consoling them. If for some reason he could not manage to visit the bereaved he would make a point of sending a letter to them with kind words and duas of *maghfirat* and elevation of stages for the deceased.

A person mentioned that, whilst he was staying in Jalalabad, he fell very ill. He said that everyday Hadhratjee رحمة الله عليه would come for a short while to his house to see him.

Hadhrat would often advise others: "Go for *ta'ziyat* (to express your condolence) whether the person who died is known to you or not known and if you cannot go for some reason, send a letter of *ta'ziyat* to them."

Kindness to servants

Hadhratjee رحمة الله عليه was extremely tolerant to all the servants at home. He always portrayed to them the best *akhlaaq* (character) and treated them all very well. He would go out of his way to keep them all happy. They would all call him Abbajee.

The *dhobee* (washer man) once mentioned: "My grandfather, my father and I all washed Hadhrat's clothing. At times the clothing would get lost or damaged whilst ironing but never once did Hadhratjee رحمة الله عليه ever scold me or get upset with me for that. If Ammi Jaan would ask what had happened, Hadhrat would say: '*chalo khair ho gaya. Koiee baat nahie. Allah Ta'ala aur denge* (no problem. It happened. Allah Ta'ala will replace it).'"

The washer man also mentioned that never did I ever have to increase my charges. Hadhrat would himself increase the fee and tell the others to do the same.

Investigating information

If ever Hadhratjee رحمة الله عليه heard anything from anyone, he would first thoroughly investigate the issue before coming to any conclusion. Regarding this, he once mentioned, "If I hear anything about anyone, I first make an effort to thoroughly investigate the issue. Otherwise I just let it pass me because it is impermissible in the shariah to take action regarding something which you just heard from somewhere. It is necessary for a Muslim to always have good thoughts about people. The Hadith mentions: 'Think good of the Muslims.' The Qur-aan says: 'Bad thoughts about people is a sin.' Therefore, if ever any news reaches you do not be hasty in

believing everything that you hear. First make a thorough investigation before drawing any conclusions."

In this regard it was Hadhrat's practice that, if anyone came to him with a complaint about someone else, no matter how severe this complaint was, until he never heard the other side of the story, he would not draw any conclusions. He would always call those against whom the complaint was levelled and first find out from them.

Chapter 14

Relationship with the Akaabir (Elders)

Hadhratjee رحمة الله عليه had a wonderful relationship with all the Mashaaikh (elders). He would show the greatest amount of respect to them and they would in turn show Hadhratjee great respect. Most of the akaabir who were alive had utmost respect for him and would make a point of visiting him regularly.

Amongst the mashaaikh who would come regularly to Jalalabad were Hadhrat Qari Tayyib Saahib رحمة الله عليه, the principal of Darul-Uloom Deoband, Hadhrat Sheikhul-Hadeeth, Moulana Muhammad Zakariyya Kaandhelwi رحمة الله عليه, Hadhrat Moulana Muhammad Yusuf Saahib رحمة الله عليه, the Ameer of the Tableegh Jamaat and Hadhrat Moulana In'aamul Hasan Saahib رحمة الله عليه.

Sheikhul-Islam, Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه

Whenever Hadhratjee رحمة الله عليه met his ustaadh, Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه, Sheikhul-Islam رحمة الله عليه would immediately

stand up and greet him whereas Hadhratjee was his junior and his student, yet he showed him so much of respect.

On one occasion there was a jalsa in Bhasyaani, a place 4 miles away from Jalalabad. After the jalsa many people requested Hadhrat Madani رحمة الله عليه to accept them for bay'at. Hadhrat strongly refused saying: "I have told you already that I will not accept anyone for baya't. Hadhrat Moulana Maseehullah is here. In his presence how can I ever accept anyone for bay'at?"

Hadhrat Madani رحمة الله عليه would attend the Miftaahul-Uloom Jalsas if he was nearby. On one occasion en route to the jalsa someone mentioned to him: "Where are you going to? Do not you know that he is against us?" (Here he was referring to the fact that Hadhratjee رحمة الله عليه was in favour of the Muslim League and Hadhrat Madani رحمة الله عليه was in favour of the Congress[1].) Those who were with him tried to stop him from going to Jalalabad until eventually Hadhrat Madani رحمة الله عليه said: "I will most definitely go there. Hadhrat Moulana Maseehullah Saahib is there. Islam teaches us to make friends with people and not to make your friends into enemies. I will most definitely participate in the jalsa." Hadhrat Madani رحمة الله عليه attended the jalsa, delivered a lecture as well and also signed the certificates of the students who qualified.

After the demise of Hadhrat Moulana Thaanwi رحمة الله عليه, Hadhrat Madani رحمة الله عليه would regularly attend the jalsas in Jalalabad.

[1] These were two political parties in India at that time. Some Ulama were aligned to the League and some to the Congress

Sheikhul-Hadeeth, Hadhrat Moulana Muhammad Zakariyya رحمة الله عليه

Whenever Hadhrat Sheikhul-Hadeeth, Moulana Muhammad Zakariyya Saahib رحمة الله عليه would go for haj or return from haj, he would make sure that he would stop in Jalalabad and meet Hadhratjee رحمة الله عليه. Hadhrat Sheikh رحمة الله عليه would hardly ever travel but if he had to pass this area then he would definitely stop for a while and meet Hadhrat.

Hadhrat رحمة الله عليه mentioned: "On one occasion, Hadhrat Sheikh رحمة الله عليه was ill and could not come to visit. He sent a message excusing himself for not coming as he was not feeling well. I immediately left to go and meet him. The moment I came into his room, he quickly cleared everyone out and drew the curtain. I requested him to lie down but tears were streaming from his eyes. Then he mentioned, 'What's worrying me is that the Ulama are not paying attention to tasawwuf. The khaanqahs are all empty." In order to comfort him I said: 'No Hadhrat, there is an awakening. The Ulama are paying attention to the khaanqahs and tasawwuf.' Only then was Hadhrat Sheikh pacified. Thereafter I left him and came back to Jalalabad."

Hadhrat Moulana Sayyid Sulaymaan Nadwi رحمة الله عليه

When Hadhratjee رحمة الله عليه once went to Bhopaal, he met Sayyid Sulaymaan Nadwi رحمة الله عليه, the khalifa of Hadhrat Moulana Thaanwi رحمة الله عليه. Sayyid Saahib رحمة الله عليه was a very great aalim as well as the peerbhai of our Hadhratjee رحمة الله عليه. On the way, Sayyid Saahib رحمة الله عليه kept on asking Hadhratjee رحمة الله عليه intricate questions related to sulook

(tasawwuf) and Hadhratjee رحمة الله عليه answered all his questions. Sayyid Saahib رحمة الله عليه was extremely pleased with the answers.

Allamah Ibraaheem Balyaawi رحمة الله عليه

Hadhrat Allamah Ibraaheem Balyaawi Saahib رحمة الله عليه was the ustaadh of Hadhratjee رحمة الله عليه. He was bay'at to Shah Wasiyullah Saahib رحمة الله عليه. After Shah Saahib رحمة الله عليه passed away, Allamah Ibraaheem Saahib رحمة الله عليه would refer to Hadhratjee رحمة الله عليه if he had any questions on sulook.

On one occasion, Allamah Saahib invited Hadhratjee رحمة الله عليه for a da'wat. Many Ulama including Hadhrat Qari Tayyib Saahib رحمة الله عليه were present. After the meal, Allamah Saahib expressed his desire to speak to Hadhratjee رحمة الله عليه in seclusion. Everyone stood up and left them alone in the room. Allamah Saahib began asking Hadhratjee رحمة الله عليه to explain to him aspects and concepts related to tasawwuf. Feeling overawed, Hadhratjee رحمة الله عليه remained silent until Allamah Saahib said to him: "Please do not be overawed. Please explain these concepts to me." Only then did Hadhratjee رحمة الله عليه begin explaining these masaail to his ustaadh.

Hadhrat Mufti Mahmood Hasan Gangohi Saahib رحمة الله عليه

Hadhrat Mufti Mahmood Hasan Gangohi رحمة الله عليه, khalifa of Hadhrat Sheikhul-Hadeeth Saahib رحمة الله عليه, was a close companion of our Hadhratjee رحمة الله عليه from his student days. Although they were not classmates, they often ate together. Hadhrat Mufti Saahib رحمة الله عليه was a few years ahead. Generally, a person is very informal with his close friends, no matter how great a buzrug (saint) he may be. But the respect these two buzrugs had for each other was truly

remarkable. During their student days, they were quite informal with each other, but as soon as Hadhrat Thaanwi رحمة الله عليه had given *khilaafat* to Hadhratjee رحمة الله عليه, Hadhrat Mufti Saahib رحمة الله عليه began honouring and revering him, and abandoned all forms of informality.

After completion, Hadhratjee رحمة الله عليه intended to go to Thaanabowan and spend some time in the company of his sheikh. Hadhrat Mufti Saahib رحمة الله عليه accompanied him and carried his bedding along. They both went together to Thanabawan by foot.

Subsequently, it was almost impossible for Hadhrat Mufti Saahib رحمة الله عليه to pass Jalalabad and not meet Hadhratjee رحمة الله عليه even if it was for only a few minutes.

Once, Hadhrat Mufti Saahib رحمة الله عليه returned from a long journey, he had undertaken for the treatment of his eyes. On his return, he proceeded by bus to Janjaanah to visit his daughter and other close relatives. Jalalabad was on the way.

The bus stopped near the Madrasah enroute from Nanota. There were no rickshaws available here. From the bus stop to Hadhratjee's residence is quite a distance. Those who were with Hadhrat Mufti Saahib رحمة الله عليه said to each other: "Rickshaws are not available from here. Perhaps we may get off at the bus rank where we will be able to get a rickshaw. This will be much easier." Hadhrat Mufti Saahib رحمة الله عليه heard them conversing. He then asked Moulana Ebrahim Pandor Saahib (daamat barakaatuhu) what was being deliberated. Hadhrat Moulana informed him about the discussion. Upon this Hadhrat Mufti Saahib رحمة الله عليه replied: "No Bhai, we will get off right here. We should also walk a little when going to visit the

pious. In fact, we should have walked from Deoband. If we were not able to do that, then shouldn't we at least walk from here?"

When Hadhratjee رحمة الله عليه was informed of Hadhrat Mufti Saahib's arrival, he immediately stood up and came outside to meet him. Hadhrat Mufti Saahib had by that time already reached there. They both embraced and then Hadhratjee رحمة الله عليه took Hadhrat Mufti Saahib رحمة الله عليه by his hand and led him into the house and requested Hadhrat to sit on his bed. A very informal conversation followed. As Hadhrat Mufti Saahib رحمة الله عليه was departing, Hadhratjee رحمة الله عليه came out to bid him farewell.

On another occasion, when Hadhrat Mufti Saahib رحمة الله عليه visited Jalalabad, there was this same mutual love and respect shown for each other. Hadhratjee رحمة الله عليه enquired about many masaail. He showed Hadhrat Mufti Saahib رحمة الله عليه his wudhu khana, bathroom, etc, asking Masaail pertaining to *tahaarah* (cleanliness). He also asked some questions related to salaam and the reply to salaam.

Chapter 15

Travels

Inviting towards Deen and propagating the Path of Sulook were major objectives in Hadhrat's life. In spite of his commitments to the madrasah and the khaanqah, he travelled to nearby and far off places such as Pakistan, England, USA, South Africa, Egypt, Panama, France, etc. Sometimes he went for short periods, and at times would stay for lengthy periods. Locally, he always visited the institutes in the villages and districts around Jalalabad. Apart from this, he also travelled to Bombay, Bangalore, Mysore, Delhi, Aligarh, Kashmir, Lucknow, and a number of other cities in India.

Hadhratjee رحمة الله عليه travelled for Haj on three occasions. The first trip was in 1960 (1379 AH). The second Haj was in 1979 (1399 AH) and the third Haj was in 1982 (1402 AH).

Apart from this, he had also performed an Umrah in the course of a lengthy trip to South Africa during the month of Rabiul Awwal, 1401 (January 1981). He spent two months and seven days in South

Africa, after which he visited Cairo where he delivered an inspiring speech at the Al Azhar University, followed by a ten day visit to Baitul Maqdis (Jerusalem) during which he had the honour of performing Salaah and making ibaadat in Musjidul Aqsaa. He then moved on to Jeddah via Cairo, performed Umrah in Jumadal-Ula, 1401 (March 1981) and finally returned to India.

Hadhrat disliked the practice of travelling to one place twice in one year. His last journey to South Africa was in Rabiul Awwal, 1404 (November 1983), while his last trip to Pakistan was in Safar 1407 (October 1986). He never travelled abroad after this.

He always preferred travelling during the summer months because during the cold seasons he experienced much difficulty in travelling. In the days that his health was still very good, Hadhrat had the habit of travelling alone. Later on, when Hadhrat's health deteriorated, someone always accompanied him. He disliked travelling with a large entourage.

Important advice when travelling

Hadhratjee رحمة الله عليه remained steadfast on his golden rules of travel, and advocated the same to those intending to travel. For instance, he would say:

"When travelling leave three things at home: Comfort, food and anger. And take along two things: Courage and generosity."

On another occasion he mentioned: "Whenever you have to go on a journey, leave all your comfort and routine at home and train your mind to think that now whatever will happen will be against my *mizaaj* and temperament. If one travels with this frame of mind, he will feel a great amount of comfort."

He never collected funds for the madrasah during his travels, and he did not encourage people to contribute. Never would he mention the financial position of the madrasah. During his journeys some close associates would hand over large amounts of contributions but he always returned these saying: “My journey is not for madrasah funds. If you wish to contribute, find some means of sending this money to the madrasah yourself.”

Ma’moolaat-e-Safar

1. Whenever it was decided that Hadhratjee رحمة الله عليه will be travelling, he would immediately make all the necessary arrangements at the madrasah. He would appoint someone as a deputy and properly explain to him all the responsibilities. In a similar manner he would make all arrangements at home.
2. He would always travel with someone. The doctors had also prescribed that Hadhrat should not travel alone.
3. Before commencing a journey he would carefully check his ticket and belongings to reassure himself. He would always travel light and carry his luggage himself. Stationary, necessary medicines and tonics, toiletries, etc. were some of the personal items he always took along with him. The following books also remained with Hadhrat on journey:

- Qur-aan Shareef
- Munaajat-e-Maqbool
- Hayaatul-Muslimeen
- Al-Murshidul-Ameen

- Mawaaiz
- Malfoozat

4. He would also carry a small bag with all his letters and a small musalla, miswaak and a lota.
5. He would also carry with him a list with all the necessary work to be carried out on the journey. In fact, he would also have a list of things which he carried with him and every now and again he would keep on checking to see that he had all his possessions with him. Once he also said: “Do not think that I am gone old and keep on checking if I have my ticket and my luggage. Nowadays when you are travelling with young people you have to be extra careful.”
6. He always informed the host by mail or phone of his expected arrival so that no one would be inconvenienced by a sudden arrival.
7. He had a habit of always remaining in wudhu on journey. The greatest benefit of this is that one is able to perform salaah on time very easily.

Eating whilst travelling

On the plane Hadhratjee رحمة الله عليه would not partake of any meals. He said to one of his mureeds: “How can I partake of meals prepared by ghair mahram women?” This was the level of his taqwa and piety.

Once he saidd: “On my way to London I travelled for 18 hours by air and in that time I did not partake of any food, and I did not take a sip of water or drink a cup of tea. I never slept a wink and my wudhu also never broke. This was only because it is not my habit to

eat whilst on safar. My other companions would however eat as much as they wished." Once, when someone asked him why he did not eat on journey, he replied: "This has now become my habit. I think that if I am going to eat or drink then I will need to go to the toilet and I am not sure where I am going to and what facilities will be available there. Hence it is better for me to just stay away from food and drink so that the need does not arise."

Salaah on the journey

Hadhratjee رحمة الله عليه was very punctual on performing all his fardh and nafl salaah on his journey. Moulana Abdur Raheem Saahib (daamat barakaatuhu) once mentioned that he was with Hadhratjee رحمة الله عليه on a journey to Bangalore. They were returning late at night and most of them were extremely tired. Despite this Hadhrat رحمة الله عليه ensured that he performed the tahajjud salaah at its prescribed time.

Sunnah Salaah: If he found time he would peacefully perform his sunnah salaah, otherwise he would suffice on only performing the fardh salaah and omit the sunnat-e-muakkadah salaah. On one occasion when he was on journey, he sufficed on reading only the fardh and then said: "My sheikh, Hadhrat Thaanwi رحمة الله عليه whilst on journey would also suffice on performing only the fardh salaah."

Mutaala'ah of kitaabs: Whenever he travelled, he always kept a book with him to study. Throughout the journey he would peacefully study the kitaab. He would say that looking at a kitaab saves you from looking around unnecessarily.

Most of his journeys were based on spreading the work of *islaah* and creating the awareness and importance in the hearts of people regarding spiritual reformation. Wherever he went he would deliver talks on *islaah* and reformation from which thousands of people throughout India and in fact throughout the world benefitted. Lives of many people and families changed. The Mubaarak Sunnah of Rasulullah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was enlivened and entire families became conscious of Allah Ta'ala and the shariah.

People whose transactions were not in conformity with Deen and Shariah began correcting their dealings. People left out interest and dealing with interest based banks. In short a great revolution had taken place in the lives of many people.

He would make a point of visiting the Madaaris and Darul-Ulooms in every area. He would deliver lectures at these venues with the intention of motivating the ustaadhs as well as the students. On these journeys many people would request him for bay'at.

All praise is due to Allah that by means of these journeys, the thirst of those seeking *islaah* (reformation) of their inner selves and the thirst of those seeking knowledge and the recognition of Allah Ta'ala were quenched.

Chapter 16

Hadhrat's Works

Hadhratjee رحمة الله عليه wrote many books on topics dealing with Fiqh, Hadith, Tasawwuf, *Islaah* and Akhlaaq. Many of these books have been translated into English, Hindi and Gujerati.

There is a large treasure of his mawaaiz (lectures) and malfoozaat (advices) that is not yet printed. Many people have written these lectures. *Al-hamdulillah* many have been published. Readers are requested to make dua that the others are also published soon.

The following are some of Hadhrat's popular compilations. *Al-hamdulillah,* every book is well researched and very professionally written.

Fadhlul-Baari (Taqreerul-Bukhaari)

These are Hadhrat's lectures on Bukhaari Shareef. Moulana Naseer Ahmad Saahib, a lecturer at Miftaahul-Uloom had compiled it.

Shariat and Tasawwuf

This is one of the most comprehensive books ever written on the topic of tasawwuf. It explains all the aspects related to tasawwuf and how it is derived from the Qur-aan and Hadith. The solutions to all spiritual problems are mentioned in this book and the one seeking guidance would easily find his answers in this booklet.

Ta'leemaat-e-Islam

This book comprises all the basic masaail related to one's daily life. This book is beneficial for children as well as adults. It is an excellent kitaab to introduce in the primary makaatib as it covers all the necessities of life in a very comprehensive manner.

Zikr-e-Ilaahi

This is a compilation of one of Hadhrat's talks that he delivered on the importance of zikr. Many benefits of zikr as well as the incidents related to the zaakireen have been mentioned herein.

Zikrun Nabi صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

This book discusses the life of our beloved Nabi صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ in detail, explaining in a very easy manner the way of developing deep love for our beloved Nabi Muhammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

Usool-e-Tableegh

This book discusses in detail the manner of making amr bil ma'roof and nahi anil munkar. The virtues of making tableegh as well as the

harms of leaving out this great fundamental, is explained in a very easy and informative manner.

The following are some of Hadhrat's other books;

- At Tauhidul-Haqeeqi
- Hifz-e-Muslim
- Fadheelat-e-Ilm.
- Malfuzat-e-Islahe-Nafs.
- Risaalah Istraaik.
- Malfuzat-e-Istraaik.
- Taqlid aur Ijtihaad.
- Ihtimaam wa Shurah
- Mawaaiz. (Two volumes).
- Malfoozaat Vol. 1
- Makaateeb-e-Maseehul-Ummat
- Al Haj
- Al Jihaad

Chapter 17

Final Advices

Hereunder follow a few malfoozat (advices) of Hadhrat Maseehul-Ummat رحمۃ اللہ علیہ during the last few days of his earthly existence.

- Carry out good deeds with steadfastness and, coupled with this, always adhere to good character and good speech. Be punctual in Salaah, Saum, Sunan and Nawafil according to ones' ease and health, as well as *tilaawat* and zikrullah.
- Be steadfast on Muta-la'ah (studying of kitaabs) as this is extremely important. Always keep Hadhrat Thaanwi's "Shariat-wa-Tariqat" and Imam Ghazaali's "Tablighe-Deen" under study. Hadhrat Thaanwi رحمۃ اللہ علیہ used to emphasise and instruct its study even to great senior Ulama. Hadhrat Thaanwi's 'Bayaanul-Qur-aan' should also be studied.
- Abstain to the best of one's ability from haraam and doubtful matters. As mentioned in the Hadith of Bukhaari Shareef: "Halaal and haraam are clearly defined...." So doubtful matters

should be avoided. This is the true and real taqwa. Entrench good *akhlaaq* (character) in one's life with zeal and fervour and eradicate evil *akhlaaq* with vehemence and dislike. The result of this will be the acquisition of good speech and good character.

- The definition of good speech is to speak politely and courteously with a soft voice and tone.
- The definition of good character is to possess the quality of *hilm* (tolerance). Whenever anything occurs against one's liking and desire, ignore it with tolerance and good character. Allah Ta'ala says: "And when they hear nonsensical speech, they turn away from it (with tolerance)."

To become a wali is very easy

One day Hadhratjee رحمۃ اللہ علیہ said to some of his students: "It is very easy to become a wali. To become like Hadhrat Junaid Baghdadi رحمۃ اللہ علیہ and Hadhrat Shibli رحمۃ اللہ علیہ is also very easy. The doors of prophethood are now closed, hence, no one can become a Nabi, but the doors of wilaayat (becoming the friend of Allah Ta'ala) are not closed. If anyone wants to become a wali, he can become a wali immediately. All one has to do is make firm taubah that you will leave out sins and obey Allah Ta'ala in everything that He has commanded you. This is complete *wilaayat*. Complete obedience of Allah Ta'ala and complete abstention from sin.

This is what Sheikh Sa'di رحمۃ اللہ علیہ mentions in his poetry,

راہِ خدا بیش از دو قدم نیست

یک قدم بر نفس خود نہ دیگرے بر کوئے دوست

Allah Ta'ala has kept the road towards His friendship in just two steps. One step on your nafs (i.e. one does not succumb to his base desires which is the root of all sins) and the next step is to Allah Ta'ala.

Chapter 18

Final illness and demise

During the Ramadaan of 1412 AH (corresponding to March 1992) the spiritual clinic of Jalalabad was teeming with throngs of saalikeen. The daily discourses of Hadhrat were in full swing. On 28 Ramadhaan, corresponding to 12 April 1992, Hadhrat conducted his majlis as usual, without any undue difficulty. However, this turned out to be his last complete formal majlis. The very next day, Ramadaan 29 Hadhrat was overcome by severe weakness, a symptom that remained with him till his last moments. On the 1st Shawwaal (5 April) Eid Salaah was held in the Munniwali musjid for Hadhrat's sake.

On Saturday 20 Shawwaal (24 April) Hadhrat conducted the inauguration of Bukhari Shareef for that year. During that illness this was probably the only occasion when the general public were allowed to meet Hadhrat. Otherwise, the doctors had advised him to rest during the day and avoid meeting people. In spite of this, the

residents in the khaanqah, as well as outside visitors were allowed to meet Hadhrat after Asar in the Majlis Khaana. In this time his recitation of Durood Shareef had increased tremendously.

Hadhrat only spoke a few words when necessary. This state of affairs continued up to 16 Jumaadal Ula 1413 AH (12 November 1992). On Thursday night, 17 Jumadal Ula Hadhrat offered his Esha Salaah with indications of the head as usual (due to extreme weakness), as well as four rakaats of Tahajjud Salaah. Present in Hadhrat's company that night were Bhaijaan (Hadhrat's noble son), the respected Moulana Enayatullah of London, Moulana Aarzu Mia (Hadhrat's nephew), Dr. Muhammad Naeem Siddiqi, Moulana Tauqeer Ahmed Saahib, and a few others. Because of heavy coughing and excess phlegm Hadhrat's breathing had become very heavy. Excessive dryness in the mouth and throat made them continuously administer sips of ordinary water as well as Zam-zam.

Moulana Inayatullah Saahib recited Surah Yaseen, while Hadhrat continously remained fully engaged in the remembrance of Allah by means of Pass Anfaas. He was also indicating with his head towards the heart (an act done in zikr).

A few moments prior to the end he raised his shahaadat finger (forefinger) several times as is done when reciting tashahhud. He kept on bringing the hand up to ensure his topi was in place. In this state he uttered one final word: **"ALLAH"**, and simultaneously breathed his last. Thus this celestial soul departed from this earthly abode, and so this Imam of Sulook, this Soother of broken hearts having ministered cure to thousands of spiritually ailing patients passed on to "The Highest Friend." *Inna lillahi wa inna ilaihi raaji'oon!*

This deeply distressing event which transpired on Thursday night, 17 Jumadal Ula 1413, corresponding to 13 November 1992, spread like wildfire to the outskirts and surrounding areas, even without any attempt to inform people of Hadhrat's demise. Hence, thousands of people indebted to Hadhrat gathered to pay their last respects to this great benefactor. The walls of the madrasah and khaanqah were a picture of grief over the loss of their designer.

A death-like paleness had settled on every face, and the entire world appeared to have become suddenly gloomy.

At about 3:00am that night Moulana Inaayatullah Saahib, Moulana Qaasim Saahib, Moulana Aarzoo Mia Saahib, Dr. Naeem Siddiqi Saahib, and Moulana Tauqeer Ahmad Saahib bathed the body of Hadhrat-Wala according to the masnoon method. The janaazah was placed in the Majlis-khana for visitors wishing to pay their last respects and view the face, a procession that continued till the Jumua'h salaah. All the while there was a unique and fully refulgent drizzle of noor on the already glittering face of Hadhrat-Wala. On this noble countenance there was unmistakeably the resemblance of Hadhrat Moulana Thaanwi رحمة الله عليه.

After Jumua'h Salaah, at about 3:00pm, the janaaza, which was simply a bed with long metal pipes attached to both sides, was brought from the Majlis-khana into the madrasah. Due to excessive crowds, it was placed at the water tank. At approximately 3:30pm a crowd in the region of 100,000 offered the Janaaza Salaah behind Hadhrat-Wala's special attendant, Moulana Inaayatullah Saahib. At 4:00pm Sheikh Yunus Saahib, Mufti Khubaib Roomi Saahib, Dr. Kaamil Saahib and Moulana Aarzoo Mia Saahib lowered the sacred

body of Hadhrat-Wala into his grave, and took great care in placing Hadhrat's body towards qiblah.

In spite of the huge crowd every person was intent on throwing handfuls of sand into the grave. Because of this the burial took quite long. Hadhrat's burial site was between the graves of Hadhrat Mufti Saeed Ahmad Saahib رحمۃ اللہ علیہ and Ammi Jaan in the graveyard known as Miftahulfanaah, situated next to the Madrasah. This was in accordance with Hadhrat's wish during his life time.

May Allah Ta'ala forever shower his grave with special noor and may He allow Hadhrat's *faiz* and *barkat* to continue till the day of Qiyaamah. *Aameen.*

Chapter 19

List of Khulafa

Pakistan

Majaazeen-e-Bay'at

1. Hadhrat Haji Muhammed Farouq Saahib رحمة الله عليه: Sukkur.
2. Dr Tanweer Ahmed Khan Saahib رحمة الله عليه: Hyderabad.
3. Doctor Abdul-Gaffar Shaikh Saahib: Sukkur.
4. Colonel Arshad Iyaaz Saahib: Lahore.
5. Doctor Aqeelud Deen Ahmed Saahib: Lahore.
6. Habibullah Saahib: Gujrat.
7. Hajee Bashir Ahmed Saahib: Layya.
8. Moulana Wakeel Ahmed Saahib Sherwani: Lahore.
9. Khaleel Ahmed Saahib: Steel Town.
10. Doctor Muhammad Siraj Saahib: Sarhad.

Majaazeen-e-Suhbat

1. Ikramul-Haq Saahib: Rawalpindi.

India

Majaazeen-e-Bay'at

1. Moulana Muhammad Safiyyullah Saahib رحمة الله عليه, (also known as Bhaijaan): Ex-Principal of Madrasah Miftaahul-Uloom, Jalalabad, Dist. Muzaffar Nagar, UP.
2. Moulana Abdur Raheem Saahib Madrasi: Ma'had-Al-Uloomul lslamiy, Andra Pradesh.
3. Moulana Muhammad Qamar Saahib: Gangaganj.
4. Moulana Hakeem Zakiyyud-Deen Saahib رحمة الله عليه: Nizaamiya Dispensary, Purnambut, Tamil Nadu.
5. Moulana Ahlullah Saahib: Qazi Street, Purnambut, Tamil Nadu.
6. Professor Sayyid Ali Shah Saahib: Masdar, Kashmir.

South Africa, Great Britain, and Other Countries

Majaazeen-e-Bay'at

1. Moulana Ismail Kathrada Saahib: Vryheid, Natal.
2. Moulana Ahmed Sadeq Desai Saahib: Port Elizabeth.

3. Dr, Haafiz Abdul Kader Hansa Saahib: Ladysmith, Natal.
4. Moulana Abdul-Haq Omarjee Saahib رحمة الله عليه: Durban, Natal.
5. Doctor Ismail Mangera Saahib: Crosby, Gauteng.
6. Mufti Ibraaheem Salehjee Saahib: Isipingo Beach, Durban
7. Moulana Abdul Haq Makada Saahib, Durban, Natal
8. Hajee Ebrahim Tasbeeh Wala Saahib: Dewsbury, U.K.
9. Hajee Muhammad Banna Saahib: Reunion.
10. Moulana Abdur Rauf Saahib Lajpu': London.
11. Moulana Ahmed Saadiq Mehtar Saahib: California, United States of America.

Majaazeen-e-Suhbat

1. Hajee Yusuf Kathrada Saahib رحمة الله عليه: Verulam, Natal
2. Moulana Muhammad Hashim Rawat Saahib: Britain.
3. Mufti Rashid Mia Saahib: Carolina, South Africa,
4. Mufti Haashim Boda Saahib: Lenasia, South Africa.
5. Moulana Qasim Dawood Maiter Saahib: Parlock, Durban
6. Mufti Faheem Mayet Saahib: Dewsbury, UK.
7. Haji Yusuf Navlakhi Saahib رحمة الله عليه: Lenasia, South Africa.

Renewal of Khilafat (Vicegerency)

The following is a list of people who were khulafaa of other mashaaikh. Upon the demise of their mashaaikh they established

spiritual links with Hadhratjee رحمۃ اللہ علیہ, and were later also given khilaafat by Hadhrat Maseehul-Ummat رحمۃ اللہ علیہ.

1. Mufti Muhammad Wajeeh Saahib: Hyderabad. (Khalifa of Hazrat Moulana Mufti Muhammad Shafi' Saahib رحمۃ اللہ علیہ)
2. Mufti Taqi Uthmani Saahib: Darul-Uloom Kaurangi, Karachi. (Khalifa of Hadhrat Dr. Abdul-Hayy Saahib رحمۃ اللہ علیہ)
3. Moulana Soofi Muhammad Sarwar Saahib: Jamia Ashrafiyya, Muslim Town, Lahore. (Khalifa of Hadhrat Mufti Muhammad Hasan Saahib رحمۃ اللہ علیہ)
4. Dr. Hafeezullah Saahib: Anaj Bazaar, Sukkur. (Khalifa of Hadhrat Mufti Muhammad Hasan Saahib رحمۃ اللہ علیہ)
5. Nawab Muhammad Ishrat Khan Saahib Qaisar: Karachi. (Khalifa of Hadhrat Moulana Faqeer Muhammad Saahib رحمۃ اللہ علیہ)
6. Muhammad Abdul-Wahid Sayyid: Riyadh. (Khalifa of Hadhrat Hajee Muhammad Shareef Saahib رحمۃ اللہ علیہ)
7. Master Muhammad Isa Khan Saahib: Humaidpur, Bhapo Rd. Azamgar, UP. (Khalifa of Hadhrat Moulana Sha Wasiyyullah Saahib رحمۃ اللہ علیہ)
8. Abu Bakar Ahmad Meman Saahib: First Floor, Kapad Mansion, 22 Dr Nair Rd. Bombay 11. (Khalifa of Hazrat Moulana Qari Muhammad Tayyib Saahib رحمۃ اللہ علیہ)

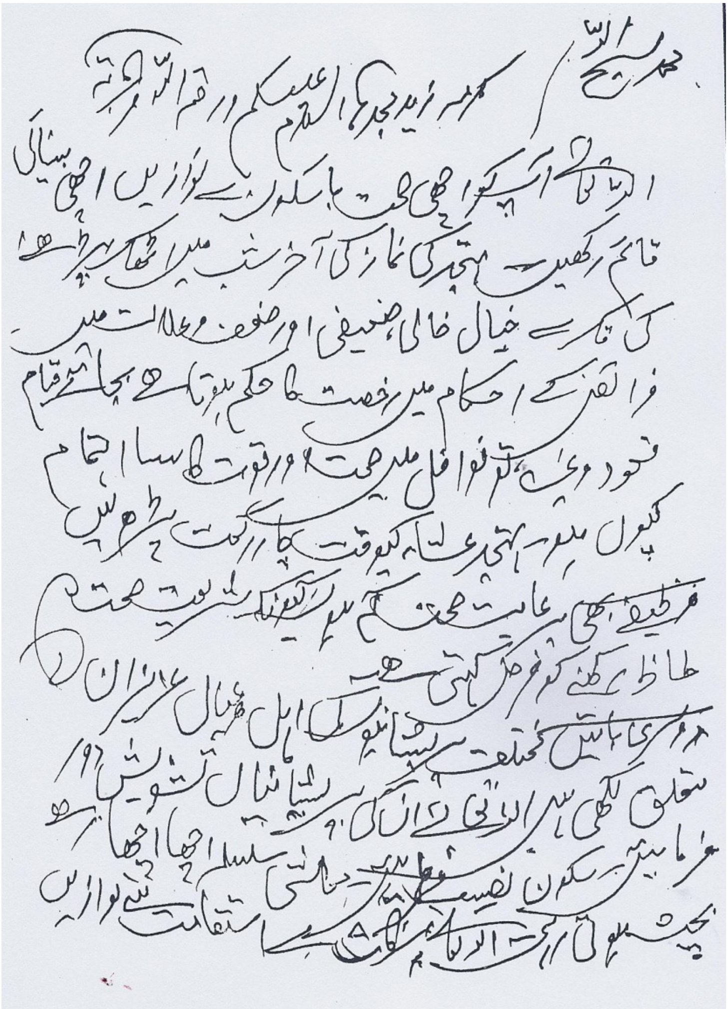
Khulafaa of Hadhrat-Wala who are deceased

1. Hadhrat Moulana Mufti Saeed Ahmed Saahib Lucknow Shaikhul-Hadith, Miftahul-Uloom, Jalalabad.
2. Justice Anwaar Ahmed Saahib: Patna.
3. Moulana Naadir Hasan Saahib: Sahaaranpur.
4. Qazi Abid Ali Saahib Wajdi Al-Husaini: Bhopal.
5. Sayyid Husain Saahib: Aligarh.
6. Abdur Raheem Saahib Balkhi: Karachi
7. Qazi Abdul-Hay Saahib: Aukarah.
8. Hakim Azizud-Deen Saahib: Karachi.
9. In'aamul-Haqq Saahib: Rawalpindi.
10. Azizud-Deen Saahib: Mandi Bahaaudeen.
11. Hajee Muhammad Ismail Saahib: Mandi Bahaaudeen
12. Governor Hajee Dost Muhammad Khan Saahib: Mahindargar Patiala.
13. Haafiz Jameel Ahmed Saahib: Chartawal, Muzaffar Nagar.
14. Moulana Munshi Moosa Yacoob Rawat: Inanda South Africa.
15. I'jaaz Ali Saahib: Sukkur.
16. Moulana Nurud-Deen Saahib: Kashmir.
17. Qari Abdur-Raheem Saahib Mewaati: Ustaadh of Qiraat, Miftaahul-Uloom, Jalalabad.

Note: Many other khulafa of Hadhrat-Wala who have been mentioned on the previous pages have also passed on. May Allah

Ta'ala fill their graves with noor and bless them with the highest stages of Jannat. *Aameen.*

For the purpose of the spiritual benefit of the readers below is a copy of one of Hadhrat-Wala's letters:



محمد مسیح اللہ

مکرمی مزید مجدکم السلام علیکم ورحمۃ اللہ وبرکاتہ

Poem in praise of Hadhrat Maseehul-Ummat رحمۃ اللہ علیہ

Compiled by Hadhrat Qari Tayyab Saahib رحمۃ اللہ علیہ

مولانا الشیخ مسیح اللہ شیخ الحدیث مفتاح العلوم جلال آباد

مسیح اللہ شفاء درد ہجراں
مسیحیت بشان شان نمایاں

مریضان نفوس آتے ہیں حیراں
مگر جاتے ہیں ہو کر شاد و فرحاں

وہ شان اشرفی کا اک نشاں ہیں
نہ اک گل مستقل خود گلستاں ہیں

جہاں بھی پڑ گئی اُن کے قدم آج
تو پائی اہل حق نے اپنی معراج

Hadhrat's Advices

Basic advice for the saalik

At the time of bay'at, Hadhratjee رحمة الله عليه would instruct his mureeds with the following;

1. Complete all *qadha* (missed) salaah and fasts. The missed salaah could be performed in this manner that one qadha salaah must be performed with every fardh salaah. This could be read either before or after the Fardh Salaah. Thereafter, during the day or night whenever one has the time, one may complete the qadha of many days all at once.
2. If you owe any wealth or property to anyone, this must be paid for immediately or the creditors must be asked to forgive you.
3. Protect your eyes, ears and tongue.
4. Stay away from haraam and doubtful wealth.
5. Your clothing must be in accordance to the shariah.
6. Be very careful in staying away from any kind of *bid'at* (innovation) especially at the times of happiness and sadness. Do not take any part in the singing and dancing customs that are prevalent in certain functions.
7. Stay away from all haraam and impermissible acts in every aspect of life.
8. Do not cause any kind of takleef, hurt or grief to anyone whether it is with your hand, tongue or because of some dealing with any person.
9. Do not hurt the heart of anyone.
10. Stay away from mixing freely and engaging in lengthy conversations with people unnecessarily.

11. Recite the Qur-aan Shareef according to how much you can manage
12. Recite one section of the Munaajaat-e-Maqbool and Hizbul Bahr
13. Recite one tasbeeh of durood shareef daily.
14. Keep your tongue occupied with the zikr of '*laailaha illalllah*' whilst walking, sitting, lying down, etc. This must be done in the manner that after every ten recitations or so you should say '*Muhammadur Rasulullah* صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.'
15. Recite Aayatul-Kursi and Tasbeeh-e-Faatimi after every salaah.
16. If possible after every salaah recite the four Quls and Surah Faatiha three times each otherwise recite each surah once. If one cannot manage to recite this after the Fardh Salaah then before sleeping recite Aayatul Kursi, Aamanar Rasulu, four Quls, Surah Faatiha and then blow into your hands and pass them over your entire body.
17. Before sleeping, engage in *muhaasabah* and *muraaqabah-e-maut.*

- *Muhaasabah* is to carefully analyse all that you did for the day. Thereafter make shukr to Allah Ta'ala for the good that you have done and beg Him to allow you to continue in that good and if there are evil deeds then repent and feel regretful over what you have done.
- *Muraaqabah-e-Maut* is to imagine that the angel of death is before you and he is removing your soul. In the grave you are being questioned by the angels. On the plains of *Hashar* you are giving an account of your deeds to Allah Ta'ala.

Thereafter you are made to cross over the bridge of siraat. Think about all these different stages and repent to Allah Ta'ala promising never to sin in the future.

18. Regard yourself to be the lowest of all people. Do not look down at anyone even though you may see him committing the worst of sins. Still regard yourself to be worse than him. Keep this thought in your mind: "Perhaps Allah Ta'ala will bless him with the opportunity of repenting and he may then become extremely pious. At the same time I have no guarantee of my condition. Shaytaan and nafs may deceive me into something evil whereby I may then leave out all the good that I am doing. I do not know what my end is going to be like." When this is our condition, How can we then look down at anyone? Regarding yourself to be nothing is in actual fact the first step in sulook. Without achieving this, the pathway will never open up for us.

Ma'moolaat

- Dawaazdah Tasbeeh – i.e. 2 tasbeeh of 'laailaha illalllah' also called 'nafee-isbaat', 4 tasbeeh of '*illallah*', 6 tasbeeh of '*Allahu-Allah*', and one tasbeeh of '*Allah*'. If one cannot find the time to complete the full number then whatever time one gets during the day or night one should make zikr of 'Nafi-Isbaat' *(laailaha illallah)* or Ism Zaat *(Allah, Allah)* for 5-10 minutes in the day.
- Nafl Salaah – Get into the habit of performing Ishraaq, Chaast, Awwaabeen, Tahajjud and Salaatut Tasbeeh.

- Fasting – Try to fast on the 13, 14 and 15 of each Islamic Month, 6 days in Shawwaal, 9th of Zul Hijjah, 9th and 10th or 10th and 11th of Muharram and the 15th of Sha'baan.
- Develop a strong love and confidence in your sheikh. Firmly embed it in your mind that there is no one better than him for my benefit.
- If your sheikh is near you then visit him regularly and sit respectfully before him.
- In front of the sheikh, do not engage in making zikr or reciting some wazeefah. Pay careful attention to what he is saying or doing.
- Do not do anything that will cause any hurt to your sheikh. If per chance you did something that may have hurt his feelings then immediately ask for forgiveness. Do not make up stories and cover up for yourself.
- Get into the habit of performing your five times salaah with jamaat. Do not miss out salaah with jamaat unnecessarily.
- Guard yourself from mixing with young boys and beware of sitting in seclusion with them.
- Be mindful of your time. Do not waste your valuable time loitering around with people engaging in futile discussions regarding politics, etc. Be very wary regarding this.
- Whatever work you are doing whether it is business or whether you are working for someone, fulfil your responsibilities with care and honesty. If you are working for someone, do not use the office stationary, phones, etc. for your personal use.

- Do not ever get angry with anyone. Always keep in mind: "What I would have done if I was in his place and he were in my place?"
- Respect your parents, relatives and elders.
- Between the sunnats and fardh salaah of Fajar, recite 41 times Surah Faatiha with Bismillah Shareef. This is a most effective wazeefa. Whoever recites this will be freed from many adversities. If it is not possible to read it between the sunnats and fardh salaah, recite it after the Fardh Salaah.
- Daily after Fajar Salaah recite Surah Yaaseen, after Zuhr Salaah, Surah Fatah, after Asar Salaah, Surah Naba, after Maghrib Salaah, Surah Waaqiyah, after Esha Salaah, Surah Mulk and Surah Alif Laam Meem Sajdah and, on Fridays, recite Surah Kahaf.

Books to study

One must study the entire Beheshti Zewar or at least the first 5 parts. Furthermore also study the following books:

1. Aadaabush-Sheikh-wal-Mureed
2. Usoolul-Wusool
3. Huqooqul-Islam
4. Furooul-Imaan
5. Safai Mu'aamalaat
6. Hayaatul Muslimeen
7. Shauq-e-Watan
8. Aadaabul Mu'aasharat
9. Jazaaul 'Aamaal
10. Zadus Saeed

11. Tableegh-e-Deen
12. Ta'leemud-Deen
13. Islaahul-Khiyaal
14. Malfoozaat and Mawaaiz of Hadhrat Moulana Thaanwi رحمة الله عليه
15. Nashrut-Teeb-fi Zikrin-Nabiyil-Habeeb صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.
16. Shariat and Tasawwuf
17. Ta'leemat-e-Islam

May Allah Ta'ala give us the *taufeeq* (ability) to practice on these wonderful advices of Hadhrat رحمة الله عليه. *Aameen.*

NB: If unable to read the above one's self, then have them read to you.

General Advices

Earn well, eat well

Once some youngsters came to meet Hadhratjee رحمة الله عليه and requested some advice. Hadhrat replied: "Earn as much as you wish, eat as much as you wish and enjoy as much as you want to but stay away from haraam and take cognisence of the laws of the Shariah. Allah Ta'ala will bless you with safety and aafiyat (ease)."

Hanging around in the wrong places

Hadhratjee رحمة الله عليه once advised some youth: "Be careful of hanging around in the wrong places. By not being careful in this regard one is involved in four destructions. Firstly, he loses his respect, secondly he loses his health, thirdly, he loses his wealth; and

fourthly he is unable to accomplish the work for which he is responsible."

The best deed

The best of all deeds is to sit in the company of good, pious people and the worst deed is to sit with bad or evil people. Many a time people write to me saying: "My son was extremely obedient to me. He was punctual with his salaah. Suddenly his entire condition has changed so badly that he now has sarcastic answers for everything I tell him." I then asked the person, "Is he hanging around with bad company?" Immediately the father will reply, "Yes this is the case."

Peace upon peace

Someone once came to meet Hadhratjee رحمۃ اللہ علیہ. When he was leaving, Hadhrat advised him in the following words;

آنکھ کان زبان بند کرلو—بس اپنے کام سے کام—دوسری طرف نہ دیکھو، نہ سنو، نہ بولو، پھر دیکھو کیسی راحت ہی راحت ہے، اس میں تمام پریشانیوں سے حفاظت ہے، یہ تجربے کی بات کہہ رہا ہوں

"Protect your eyes, ears and tongue. Keep your focus on your work. Do not mind other people's business. Do not look towards others, speak about others and listen regarding other people. Then you will see how much of peace and contentment you will receive. This is a means of protection from all kinds of worries. I am telling you this from my personal experience."

Silence

Keep silent from all unnecessary talk. This heart is meant for only One Being. There is no scope to include anyone else in it.

Speak completely

Someone once came to meet Hadhratjee رحمة الله عليه. Hadhrat asked him, "Why have you come and where have you come from?" He replied, "I have come from such and such place and I have come to meet Hadhrat." After a while, whilst speaking to Hadhratjee رحمة الله عليه he said: "I have come here to stay for a few days."

When Hadhrat رحمة الله عليه heard this he said to him: "Why did you not tell me initially that you intend staying. First you mentioned that you came just to visit and now you are saying that you want to stay over. Now go with this person to the supervisor. He will make arrangements for your accommodation as well as your meals, *Insha-Allah.*"

Keeping good thoughts about people

Once, when someone was leaving the khaanqah, Hadhratjee رحمة الله عليه advised him as follows: "As far as possible keep good thoughts about people. If you hear something about someone and it can be interpreted in two ways, i.e. in a good way and a bad way, then choose the good interpretation. Always have good thoughts in your mind about people. On the day of Qiyaamah, Allah Ta'ala will not question you regarding the good thoughts you had about people but he will definitely question you regarding the bad thoughts you had about others. Bad thoughts about others create evil and

corruption. It is for this reason that the shariat strongly condemns such an act. Today this has become normal for people. No one is prepared to accept their faults. They have no concern of their own faults but keep on looking out at the faults of others. This is a great weakness in us."

Meditate after performing Salaah

When a person performs salaah, all his sins are forgiven. This is mentioned in the Hadith of Rasulullah صلى الله عليه وسلم. Hence when coming out of the masjid, meditate over the fact that Allah Ta'ala has forgiven your sins on account of performing your salaah.

Without a Sheikh-e-Kaamil one's islaah cannot be made

Someone once wrote to Hadhratjee رحمة الله عليه saying that he is from Pakistan and that they have just started a movement by the name of Jamiatul-Muslimeen. Twice a week all the members get together and discuss their weaknesses, e.g. how many salaahs they missed with takbeer-e-ula, etc. This is so that they can improve on their salaah. Other aspects of *islaah,* etc. are also discussed.

Hadhratjee رحمة الله عليه replied: "Without a sheikh-e-kaamil one's akhlaaq and aamaal can never be perfected. This is impossible. There may be some benefit in this but to gain perfection in matters of Deen is impossible without the company of the pious. Look at how many different organisations and groups have come up yet none of them are able to bring the desired level of perfection."

What should we do about the objections of people?

An Imaam once complained to Hadhratjee رحمة الله عليه regarding the objections of people. Hadhrat replied: "No person, no matter how great he may be in Deeni circles as well as worldly circles, can ever be safe from the objections and criticism of people. Even though the person may become the *Ghaus* or the *Abdaal*[1] of the time he will have to tolerate peoples' criticism. One must realise that when people have levelled their objections against Allah Ta'ala and His Rasul صلى الله عليه وسلم then who is it that can be safe from the criticism of people.

"We should always look objectively at the criticisms that are levelled against us. If it is something against the commands of Allah that we have done, we should immediately make *taubah* (repent); and if it is against the *makhlooq* (creation) of Allah, we should ask them for forgiveness and fulfil their rights. Thereafter do not be too concerned regarding these condemnations. Clear your mind from all these thoughts. Unnecessarily do not immerse yourself in grief and worry."

Manner of conveying Esaal-e-Sawaab

When visiting the grave of a person one should behave in the manner one behaved when this person was alive. If one would normally sit close to him then one should go close; and if one would sit at a distance then one should also stand at a distance. The correct method of visiting the grave is to stand in front of the grave with your back facing the qiblah. (i.e. if there is sufficient space).

[1] Ghaus and Abdaal refer to the highest level of Auliyaa in the world

First recite durood shareef three times, thereafter recite the four quls three times, Surah Faatiha three times and thereafter three times durood shareef. If you have sufficient time, recite Surah Yaseen and Surah Muzzammil. Also recite Surah Ikhlaas eleven times.

"When Hadhrat Moulana Thaanwi رحمة الله عليه passed away, Hadhrat Moulana Madani رحمة الله عليه was in prison. After being released he went to Thanabawan. It was the day of Jumuah and I accompanied Hadhrat Madani رحمة الله عليه. When he reached the graveyard, he removed his shoes and walked barefooted towards Hadhrat's grave. He stood with both his hands at his sides and continued reading for some time.

Regard her swearing to be flowers

A youngster from Lohari once came to Hadhratjee رحمة الله عليه and said: "Hadhrat, I am going home to bring my wife." Hadhratjee رحمة الله عليه replied: "Yes, by all means you may go but please make sure you treat her with love and affection no matter how bitter she is towards you." When the youngster heard this, he said, "Hadhrat, I won't tell her anything. I'll just keep quiet." Hadhrat said: "No, no. If she has to swear you, then too regard her swearing to be a bouquet of flowers. You will see how well things will work out for you."

Hadhrat's advice to husbands

"Most women are very good by nature. But, after all, a woman is a woman. They must end off saying something. On such occasions I forgive her immediately. I do not ever say anything negative to her even if the food is late or if it is not cooked on time. Even if she

added too much chillies in the food, then too I do not say anything. This is how I look after my wife. I cannot ever remember telling her that she must cook something special for me. If, perchance, she said something incorrect or inappropriate, I do not worry about it in the least. I let her say whatever she wants. These four walls are her territory and she may say whatever she wants here. What sacrifices she has made. She left the lap of her mother, the shoulders of her father. She left the home in which she grew up and came to live in a strange place. This is indeed a great favour from her as well as her parent's. When she left her parents home to come to live with you she cried and left. O Man! Think for a while. Had Allah Ta'ala made you a woman, then only would you have understood. Why then do you not have mercy on this poor woman? If, in the confines of these four walls, she does not express her rule over you then over who will she express herself? Please, whatever she says to you, listen to her."

Drinking tea with the right hand

Hadhratjee رحمة الله عليه would always advise people to make sure they held the cup with the right hand when drinking tea. He also advised them not to make a slurping sound when sipping the tea. He would say that animals make sounds when they eat and drink.

Going to the post office

Hadhratjee رحمة الله عليه used to advise the person taking the mail to the post office as follows: "When there is an abundance of mail, then do not take all the mail to the post office at once. Take half today and half tomorrow. This will ease the work of the postmaster. Sending

all the mail at once you may make it difficult for him to mark and stamp so many letters at one time."

When the postmaster heard this, he was elated and was extremely affected by Hadhrat's excellent akhlaaq as to how much of consideration he showed towards mankind. He said to the attendant: "Tell Abbaajee, we are young people. He may send as many letters as he wishes, we will never get tired."

Speaking clearly

Hadhratjee رحمة الله عليه used to advise, "When you speak, speak clearly and audibly in such a tone that the person you speaking to can hear you clearly."

Clean out your mind

When advising people, on several occasions, Hadhratjee رحمة الله عليه would say, "Move your attention away from those thoughts." This advice was given to most people in difficulty and hardship, whether the person was affected by some sickness, calamity, sihr, jaadoo, etc. Hadhrat would advise them: Just move your thoughts away from there."

Once, someone said to Hadhratjee رحمة الله عليه that a woman was badly affected by sihr (black magic). Hadhrat replied: "I am not an *aamil* but I will make dua that Allah Ta'ala relieve her of whatever sickness she may have." Thereafter he advised them as follows: "Clear your mind of any thoughts of jaadoo (black magic). Otherwise no matter how much of treatment you may do it will all be insufficient. Nowadays there are signs of this sickness but, moreso, it is in people's minds. Part of it is related to this sickness

but most of it is just in the mind. Many people have also started doing this *ta'weez* work. They then stir up people by saying, 'You have jaadoo and you are possessed by a jinn, etc.' Some people even end up going to Hindus for treatment. The biggest weakness within us is weakness in our *yaqeen* (conviction). Is there any Muslim who says that it is not fardh to perform salaah five times a day? Everyone believes in it then why is it that they do not perform the five times daily salaah? This is due to the lack of *yaqeen* (conviction).

"We come here to the khaanqah to learn *I'tiqaad* (conviction) from the mashaaikh. Once a person builds up his conviction in Allah that He is watching me all the time, he wont engage his eyes, hands, feet, tongue, etc. in the wrong places. This is why we sit at the feet of the mashaaikh. If this conviction is built up, then there is no need to sit for long durations by the sheikh. Whether you are near or far, there is no difference in your conviction. When this is built up in a person then he will see how much peace and pleasure he will achieve."

Reprimand for not wearing a topee

In India, many people began adopting the dress of the west. Hadhratjee رحمة الله عليه would, in the most soft and humble manner, rectify anyone he met dressed in this way. He would say to him: "Where is your topee?" If a child was with and he did not have a topee on his head, Hadhrat would say: "You do not have a topee, Oho! Did a crow come and take the child's topee away? Why did the elders not chase the crow away when it came to snatch his topee away. Oho! What

kind of a crow was it?" In this manner he would get the message across.

If someone's trouser was below his ankles, he would say: "Oho! Bhai! Look! Your trouser has gone below the ankles. It must not drag on the floor and get torn. It might get messed in the mud. Pick it up above the ankles." In this manner he corrected them. He never shouted or abused anyone as this in itself is against good manners.

Passing a pen over to someone else

Hadhratjee رحمة الله عليه would always teach people major and minor aspects of adab (etiquette). He would especially emphasise on respecting paper, ink, pens, books, etc. On one occasion in the majlis-khana, someone wanted to borrow a pen. Another person sitting on the other end took out his pen and threw it at his friend. Hadhratjee رحمة الله عليه witnessed the entire scene. Immediately he instructed: "Take the pen back to your friend and ask him to hand it over to you respectfully." This person immediately understood his mistake and passed the pen back to his companion.

Thereupon Hadhratjee رحمة الله عليه remarked: "Over here you will not only read *tasbeeh* and sit on the musalla, here you will learn adab. Reading of *waazeefas*, etc. are things that will beautify your *ibaadat* but, remember, the main object is *islaah* (reformation)."

Thereafter Hadhratjee رحمة الله عليه went on to explain by means of an example, "Do you first apply itr to your clothing or do you first wash the dirt and filth off your clothes and then apply the itr? It is obvious that the itr will all be washed away if you apply it before washing your clothes. What fragrance will the clothing achieve if the itr is applied before it is washed? In a similar manner, wazeefas,

etc. can be read at home as well, but these fine aspects of *islaah*, etc. cannot be learnt at home. When a person comes here he does not come only to make ibaadat, he comes here to learn how to become a man.

"I had to reprimand this brother for throwing his pen. I know he may feel bad but I have to correct him otherwise I will be failing in my responsibility to rectify him. What is the work of a doctor? Should he hide the defects of his patients? This rectification is the work of a sheikh. He has to bring the wrongs of his students to their attention. Now, depending on the seeker, he will benefit in proportion to the thirst and courage he has.

"It is for this reason that Allamah Sha'raani رحمة الله عليه used to say: 'You will find many people placing their hands over your heads and praising you but you'll find very few people correcting and rectifying your misdemeanours. Hence, if you do find such a person value him like how a precious stone is valued.'

"The Shariat explains that if you give something to someone then give it with the right hand. In this there is respect shown towards the person whom you are giving the item to, as well as respect for the item itself. Even if someone is your servant, then too do not throw things at him. Throwing things at him is a sign of disrespect. Remember, that the servant has sold his time and effort to you. He hasn't sold his respect to you.

"A pen is worthy of great respect. Allah Ta'ala has taken a qasam in the Qur-aan on the pen. Everything in the *Loh-e-Mahfooz* is recorded with a pen. How much does man not benefit from a pen in his day to day life. Then should we not also be showing some form of respect to the pen?

"Then we have a book. How much should we not be respecting the book? Always hold your books in your right hand. Show respect to your pens and your books. It must not be that you handle your books and pens carelessly. This is that *aadmiyyat* (humanity) which you all have left home and come here to learn."

Advice for Women

Just as it is important for men to learn the necessary masaail of deen it is also necessary for women to learn Deen. They are also answerable to Allah Ta'ala just as men are.

Importance of purdah

The purdah which women have been commanded to observe is destroyed by sending them to schools and colleges. One deprives them of this great injuction of purdah and destroys their shame and modesty which, in fact, is supposed to be the jewel of a woman.

How to treat disobedient children

When children become rebellious and their behavior is such that after speaking and advising them they tend to get more rebellious, then at such a stage Hadhratjee رحمة الله عليه would advise that rather keep quiet and make sabar.

One day an old man came to Hadhratjee رحمة الله عليه and complained to him about his son. He said that that his son is swearing and hitting him. Hadhratjee رحمة الله عليه admonished the old man saying, "This is all because you cannot keep quiet. I keep on advising you to remain silent but you cannot keep quiet. Do not interfere in his work at all.

Did I not prevent you from telling him anything? Nowadays besides making sabar and keeping quiet, there is nothing else that can be done."

Teaching children their names and addresses

On one occasion, a young child as well as other elders began pressing Hadhratjee's feet. Hadhrat رحمة الله عليه began asking the child a few questions: "What is your name? Who is your father? Where do you live? Which province do you come from?" It seemed strange that Hadhratjee رحمة الله عليه was asking these questions as this child belonged to Hadhrat's family. Thereafter he kept on repeating the words Muzaffarnagar to this child, making him memorise it.

Hadhratjee رحمة الله عليه then addressed those present saying: "Children must be made to learn their names, their father's names, and their addresses." He then narrated the following incident:

"On one occasion I was going to Thanabawan by train with my family. When we got off at the station we realised that our child, Tamkeen Ahmad, was no where in sight. I quickly went back to the station in Delhi and began searching for him. Someone noticed me walking up and down and came up to enquire what I was looking for. I mentioned to him that I am missing my child and that I was searching for him. He then said to me that the police have taken him away to the musaafir-khana. When I reached there and asked for the child, the police first asked me my name and address and found that it matched the name and address given to them by the child. They then handed him over to me."

In the case of such incidents teaching them this necessary information proves to be very helpful.

Importance of little children wearing modest clothing

One person brought his little three year old daughter to Hadhratjee رحمة الله عليه. She came without a pants. When Hadhrat saw her, he immediately spoke out: "What happened to your pants little girl?" He then said to her: "Give your mother my salaams and tell her that Abbajee said that you must make me wear pants."

In this unique manner Hadhratjee رحمة الله عليه corrected the situation.

What to teach girls?

Once, a South African brother asked Hadhratjee رحمة الله عليه for advice regarding his daughters whom he had taken out of school and were now at home.

Hadhrat رحمة الله عليه expressed his happiness and mentioned, "Girls need to learn 5 things.

1) *kuch parnaa aajaye*	(They learn a bit how to read)
2) *kuch likhna aajaye*	(They learn a bit how to write)
3) *kuch ginna aajaye*	(They learn a bit how to count)
4) *kuch seena aajaye*	(They learn a bit how to sew)
5) *kuch pakaana aajaye*	(They learn a bit how to cook)

This is sufficient for them. Thereafter they will be occupied with their children."

Etiquettes of the Khaanqah

Etiquette No.1

When you intend staying in the khaanqah, make all necessary arrangement for your family at home before coming. There should be at least one righteous, reliable person at home who can take care of all the household necessities. If there is anything that the family may need, he should purchase it for them. At nights he should be made to sleep at home. The following incident clearly explains the importance of this principle.

Etiquette No. 2

Hadhratjee رحمة الله عليه would always say that in the khaanqah there are two main *usools* (principles);

1. Sukoon-e-Qalbi (peace of mind and heart).
2. Sukoot-e-Lisaani (silence of the tongue).

Sukoone-e-Qalbi means to keep the heart free from all thoughts and occupations.

Sukoot-e-Lisaani means not to speak to anyone unnecessarily

Etiquette No. 3

Whilst in the khaanqah remain engaged in two works.

1. Zikr
2. Muta-la'ah (studying of *deeni* books prescribed by Hadhratjee رحمۃ اللہ علیہ)

Besides the times of the majlis, a saalik should remain engaged in these two works throughout his stay in the khanqaah.

Etiquette No. 4

Hadhrat Hakeemul-Ummat رحمۃ اللہ علیہ writes: "I have made a law in the khaanqah that one should not increase his friendship with anyone and he should not harbour enmity for anyone. He should not be sitting with others having his own majlis. This sitting together and talking with one another is the root of all corruption."

Etiquette No. 5

Whilst in the khanqaah, sit with *yaksooee* (seclusion). Do not go and sit with anyone. Neither should you allow anyone to come and sit with you. Since you have come here to establish your *ta'alluq* (contact) with Allah Ta'ala, then keep contact only with Allah. The khaanqah is actually illustrated in this poem;

بہشت آنجا کہ آزارے نباشد　　کسے را با کسے کارے نباشد

Jannah is that place where no person is harmed.
No person shall cause any pain to anyone

Etiquette No. 6

Those people visiting the khanqaah should, on arrival, inform Hadhratjee رحمة الله عليه that they have arrived; and, when they intend leaving, they should also inform Hadhrat of their departure. This should be done at least two days before they leave. When they come to the khanqaah they should immediately inform the person in charge that they have arrived and ask him where they will be sleeping.

Etiquette No. 7

"Throughout your stay in the khaanqah make sure you attend all the majaalis. Find out the times of the majaalis from the people of the khanqaah and make an effort to prepare yourself long before the majlis by relieving yourself, making wudhu, etc., and then come for the majlis.

Etiquette No. 8

If anyone wants to speak to Hadhrat in seclusion, first find out which is a suitable time and, when permission is granted, come and speak to Hadhratjee at the fixed time.

Etiquette No. 9

No one should go and sit with Hadhratjee at times other than the majlis time. Hadhrat remains busy engaged in important work and having people sitting around him causes distraction to his work.

Etiquette No. 10

If anyone has any work in Delhi, Saharanpur, Thanabawan, etc. he should first inform Hadhrat that he will be going; and, when he returns, he should immediately inform Hadhratjee that he has returned.

Etiquette No. 11

Many people have had *ta'lluq* with Hadhratjee before taking bay'at at his hands. Some may have been his students and thus enjoy a very informal, friendly relationship with him. After taking bay'at one should now regard Hadhrat as his sheikh-e-tareeqat and have the utmost respect for him. Now he shouldn't be informal anymore as he was in his student days. The Soofia say: "This path of sulook is adab and respect in totality." At times it happens that a little disrespect results in complete deprivation.

Etiquette No. 12

In the khanaqah one should not place his bedding in a place that will inconvenience others. Similarly he should not place the water-can or anything else in such a place that will cause inconvenience to the other people in the khanqaah. Do not leave any lamps burning as being careless in this regard could end up in disaster.

Etiquette No. 13

Be very particular about cleanliness. Your room and everything around it should be kept neat and clean. The Hadith also says: "Keep your courtyards clean"

Etiquette No. 14

On the day you are leaving, make your bed neatly, pack away your things and hand over the keys of your room to the person in charge.

Etiquette No. 15

Throughout your stay at the khaanqah allocate some time daily to take a walk. Be conscious of your health as this is a Shar'ee requirement.

Etiquette No. 16

When leaving for home, Hadhratjee رحمة الله عليه would generally give the following advice: Be particular about *taqwa* (fear of Allah) and *tawaadhu* (humility).

Etiquette No. 17

Those students who studied in Jalalabad and have now come back for *islaah* should first go and meet all their asaatiza, etc. Thereafter they should sit with *yaksoee* (peace of mind) and keep their minds free of other work. There is no permission thereafter to go back and meet with people.

Etiquette No. 18

Whilst in the khaanqah be very particular about taking care of your goods. Make sure your room is locked when you leave.

Etiquette No. 19

When speaking or writing to Hadhrat, speak clearly and speak straight without any formalities and make up. Let your speech be very clear so that Hadhratjee does not have to keep on asking you what you are trying to say. If you are admonished for anything you did wrong, immediately accept your mistake. Do not cover up for yourself. Hadhrat Hakeemul-Ummat رحمة الله عليه used to say, “Covering up for yourself means that you feel you have no faults and weaknesses. If this is the case, why did you then come for your *islaah*?”

Etiquette No. 20

The sheikh is a spiritual doctor. Just as it is necessary for you to clearly explain your sicknesses and weaknesses to a medical doctor in the same manner it is necessary for you to express your spiritual weaknesses to your sheikh. Hadhrat Hakeemul-Ummat رحمة الله عليه said:
“If you want to make your *islaah*, you have to explain your spiritual conditions to your sheikh regularly. This is extremely necessary. In fact it is waajib to do so. Never feel it below your dignity to do this. Do not feel that it is wrong for you to expose your faults to someone else. When this is done for the sake of *islaah* then it is not only permissible but rather it is necessary. Just as it is not permissible to open up your *satar* (private areas) to anyone but at the time of necessity this also becomes permissible to show a doctor.”

Etiquette No. 21

Have a set time in the day to complete all your ma’moolaat. Thereafter be punctual on completing it. Every work must be done

with order and system. In this way much work can be accomplished in very little time.

The following is some advice that Hadhratjee رحمۃ اللہ علیہ gave to Haji Farooq Saahib رحمۃ اللہ علیہ;

- ***Taqwa*** is to stay away from the disobedience of Allah at all times.
- ***Tawaadhu*** means not to have your sight focused on yourself, on your greatness and not to look down at anyone.
- ***Husn-e-Akhlaaq*** means creating tolerance in you which also means to be soft and gentle towards others.
- ***Husn-e-Kalaam*** means to speak with respect and with kind words, in a soft voice.
- Engage in *a'amaal-e-swaaliha* (good actions) with a passion and refrain from *a'maal-e-sayyiah* (evil actions) with resentment.
- Engage your tongue to remain constantly in the zikr of Allah and your heart in the shukr of Allah.
- Do not allow anger to come anywhere close to you.
- Keep good thoughts of people. Hadhratjee رحمۃ اللہ علیہ then read out this couplet:

بھروسہ کچھ نہیں اس نفس امارہ کا اے زاہد

فرشتہ بھی یہ بن جائے تو اس سے بدگماں رہنا

Do not ever have trust in your nafs, O Zaahid.

Even if this nafs has to become an angel then too treat it with suspicion

- The times we are living in are very delicate. It's necessary to understand the times we are living in. Do not be hasty in making anyone your close friend and confidant. Nifaaq (hypocrisy) has become common.
- An intelligent person is he who understands the occasion as well as the person.

Short Concise Advices

۱) آمدنی غیر اختیاری ہے — اخراجات اختیاری ہیں

Income is beyond one's control – spending is within one's control.

۲) طریقت نام ہے شریعت کے مسائل پر عمل کرنے کا

Tariqat is the name of putting the masaa'il (laws) of Shari'ah into practice.

۳) اصلاحِ نفس فرض ہے

Islah (reformation) of the Nafs is Fardh (compulsory).

۴) مقصودِ طریقت منزلِ مراد رضائے الٰہی

The very object and purpose of this path (of tasawwuf) is to acquire the pleasure of Allah Ta'ala.

۵) اپنے کو کچھ نہ سمجھنا سلوک کا پہلا قدم ہے

To regard one's self as useless and insignificant is the first step in sulook.

۶) اطلاع واتباع میں کامیابی ہے

Success lies in ittilaa' (informing one's Shaikh of one's conditions) and in ittibaa' (following the prescribed advice of the Shaikh correctly).

۷) کامل کی صحبت کے بغیر کوئی کامل نہیں بن سکتا

Nobody can ever become a kaamil (reach a level of perfection) without the companionship of a kaamil.

۸) نیک صحبت نیک بناتی ہے

Pious suhbat (companionship) leads one towards piety.

۹) اولیاء کے قلوب خدا کے نور سے روشن ہیں

The hearts of the Awliya are enlightened with the noor (effulgence) of Allah Ta'ala.

۱۰) پورا کھائے پورا سوئے کم ملے کم بولے

Eat well, sleep well, meet (socialize) less, speak less.

۱۱) پہلے تول پھر بول

Weigh your words (carefully) before you speak.

۱۲) ہمیشہ خیال رکھے میرا اللہ مجھ سے راضی حبیب خدا مجھ سے راضی میرا شیخ مجھ سے راضی کبھی تنزل نہ ہوگا

Keep this thought very firmly in mind at all times: "Is my Allah Ta'ala is pleased with me? Is my Nabi صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ pleased with me? Is my Shaikh pleased with me?" You will never experience decline [in your spiritual state].

۱۳) زندگی گزارنے کے دو اصول صبر و شکر

There are two usool (principles) to observe in life: Sabr (tolerance) and Shukr (gratitude).

۱۴) ہزاروں اہل بصیرت کا تجربہ ہے تعلقات دوستیاں بڑھانے میں نقصان ہے

It is the experience and finding of thousands of wise men that increasing acquaintances and friendships is detrimental to oneself.

۱۵) خلقِ خدا کو خوش رکھنے سے خدا خوش ہوتا ہے

By keeping the creation of Allah Ta'ala happy within Shar'i limits, Allah Ta'ala becomes happy.

۱۶) ہمیشہ بڑی عمر والوں کے پاس بیٹھو

Always sit in the company of the elderly.

۱۷) صرف اللہ سے مانگو اور اللہ ہی سے مدد چاہو

Ask only from Allah and seek help only from Allah Ta'ala.

۱۸) اولیاء کی محبت محبتِ الٰہی کا وسیلہ ہے

The love of the Awliya is the means to acquire the love of Allah Ta'ala.

۱۹) ولی بننا فرض ہے

It is Fardh to become a Wali (friend of Allah Ta'ala).

۲۰) پہلا قدم اخلاص آخری قدم احسان یہی صراط مستقیم ہے

The first step is ikhlaas (sincerity), the last step Ihsaan (awareness of Allah's presence): This is the straight path.

۲۱) اخوانِ طریق سے حسد علامت تباہی ہے

To be jealous of one's fellow companions is a sign of (spiritual) destruction.

۲۲) حسن ظن رکھنے کے لئے کسی دلیل کی ضرورت نہیں

In entertaining husne-zann (a good opinion) about any person it is not necessary to have any daleel (evidence) for it.

۲۳) مدرسہ میں حقیقی طالب علم دو چار ہی ہوتے ہیں

In any madrasah, there are only a handful who are dedicated students.

۲۴) بے تکلفی اتنی ہو کہ بس بے ادبی نہ ہو

Be-takallufi (informality) must be just to the extent of not being disrespectful (with one's Shaikh).

۲۵) زیادہ کھانا زیادہ طاقت پیدا نہیں کرتا

Eating excessively does not create more strength or energy in the body.

۲۶) ہر چیز میں نظم کی ضرورت ہیں

It is important to have a system and order in everything one does.

۲۷) سفر میں کچھ نہ کچھ مشقت ضرور ہوتی ہے

During any journey, one will definitely experience some form of difficulty.

۲۸) کسی کا عیب کھولنا یا تلاش کرنا بد ترین خصلت ہے

It is a most detestable habit to look for or reveal the faults of others.

۲۹) ہمت پر مدد ہوتی ہے

According to one's determination, (divine) assistance is received.

۳۰) جیسی جیسی ہمت ویسی ویسی مدد

As will be a person's courage, accordingly will be the assistance received.

۳۱) ہمت موعود ہے ہمت مردا مددِ خدا

According to determination, help is guaranteed; the determination of man brings the help of Allah Ta'ala.

۳۲) شیخ کو زبان، مرید کو کان ہونا چاہیے

The Shaikh must be the tongue and the mureed, the ears.

۳۳) لالچی آدمی ہمیشہ ذلیل رہتا ہے

A greedy person always remains disgraced.

۳۴) آج کل حافظ قاری مولوی تو بہت ملتے ہیں مگر آدمی نہیں ملتے

Nowadays there are many Qaaris, Aalims and Huffaaz but no aadamis (human beings) are to be found.

۳۵) آج کل عورتوں کو بھی سفر کا بہت شوق ہوگیا ہے جو کہ بہت مضر ہے

Nowadays even women have a great craving to go on travels, which is very detrimental.

۳۶) اگر کہیں مجھے غصہ مل جائے تو میں اسے ذبح کر دوں اس نے تباہی پھیلادی ہے

If ever I find anger anywhere, I will slaughter it! It has caused a great deal of destruction.

۳۷) حسنِ اخلاق حسنِ کلام بتقوی بتواضع زندگی بھر کا دستور بنالو

Make husne-akhlaaq (noble character), husne-kalaam (excellent speech) coupled with taqwa (piety) and tawaadhu (humility) your code for life.

۳۸) عاقل وہ ہے جس میں موقع شناسی مردم شناسی ہو

A truly intelligent person is one who can read a situation and recognise the personality of a person (Moqa-shanaas and Mardum-shanaas).

۳۹) زمانہ بہت نازک ہے زمانہ کو پہچاننے کی ضرورت ہے کسی کو اپنا بنانے میں جلدی نہیں کرنا چاہئے - نفاق عام ہو چکا ہے

The times are very trying; there is a need to recognise the times. Never be hasty in regarding any person as one's close associate or confidante. Hypocrisy has become rife.

۴۰) قلب میں علماء کی عظمت بہت زیادہ ہو

There should be tremendous respect for the Ulama' in the heart.

۴۱) ہر وقت یہ خیال رکھو میرا اللہ مجھے بہت محبت سے دیکھ رہا ہے

Keep this thought in mind all the time: "My Allah is looking at me very lovingly."

۴۲) سالانہ ایامِ رخصت اپنے شیخ کی رہنمائی میں بسر کرو

Spend the annual vacations under the supervision of one's Shaikh.

۴۳) خوش رہو آباد رہو خوب پھلو پھولو غم کھاؤ غصہ پیو میٹھا کھلاؤ انشاءاللہ تعالیٰ دنیا تمہارے قدم چومے گی

Be happy, live well, benefit people, bring joy to people, swallow sorrow and anger, “treat people affectionately” Insha-Allah the world will fall before you and kiss your feet!

The crux of Hadhratjee's ta'leem

- Keep your contact with Allah Ta'ala clean and clear.
- Keep a check over your heart. It must at no time incline towards falsehood.
- The heart must never contain any kind of malice or hatred for any Muslim.
- Be good and kind to everyone.
- Fulfil all rights in its proper time whether it is the rights of Allah or the rights of people.
- At no time should one be without zikr and fikr.
- Fulfil the rights of happiness and sadness.
- Appreciate the favours of Allah.
- In times of happiness and sadness the heart must always be pleased with the decision of Allah

Shariat and Tasawwuf

Hadhratjee, Moulana Maseehullah Khan Saahib رحمة الله عليه, had dedicated his entire life towards *tazkiyyah-e-nafs* (purification of the self). People would flock to him from all parts of the world to satiate their thirsty hearts; and Hadhratjee رحمة الله عليه would administer the most appropriate medicine for the ailing hearts of the ummat.

In this regard he wrote a special book on self-reformation titled 'Shariat and Tasawwuf'. Hereunder is reproduced a portion of the section on akhlaaq (character) from this book which was translated by the Majlisul Ulama.

This section must be read several times over and one should ponder over any weaknesses he may find within himself. After reading this section, readers are requested to relate their conditions to their respective mashaaikh and take instruction from them as to how they may rectify themselves.

The Akhlaaq (Character) of a Muslim

The Akhlaaq of Rasulullah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

Allah Ta'ala explains the excellence of the *akhlaaq* (charcter) of Rasulullah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in the Qur'aan in the following words;

"Verily, you are on a splendid character."

The beauty of a Muslim's character will be in proportion to the degree in which he/she resembles the character of Rasulullah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. The greater the resemblance of Rasululah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, the greater the beauty. The success and fortune in the Aakhirah will be in proportion to the beauty of akhlaaq acquired.

Kinds of Akhlaaq

There are two kinds of akhlaaq: Akhlaaq-e-Hameedah (the Beautiful Attributes) and Akhlaaq-e-Razeela. The Akhlaaq-e-Hameeda consists of: Tauheed, Ikhlaas, Taubah, Muhabbat-e-ilaahi,

Zuhd, Tawakkul, Qanaa'at, Sabr, Shukr, Sidq, Tafweez, Tasleem, Ridhaa, Fanaa, and Fanaa-ul-Fanaa. (These will be dealt with in detail further on).

The Akhlaaq-e-Razeelah (the Despicable Attributes) are:

Tama', Toolul-aml, Ghussah, Darogh, Gheebat, Hasad, Bukhl, Riyaa, Ujub, Kibr, Hiqd, Hubb-e-Maal, Hubb-e-Jah and Hubb-e-Dunya.

The process of purifying the nafs from these attributes is called Tazkiyah-e-Nafs. In this regard, Allah Ta'ala says:

"He who has made tazkiyah (purified) his nafs, verily, he has attained success."

Akhlaaq-e-Hameedah

Tauheed

Allah Ta'ala says:

"And, Allah has created you and your deeds."

"And you desire nothing, but that Allah Ta'ala desires it."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"Know that if all creation united to benefit you, they will not be able to grant you any benefit but that which Allah has ordained for you. And if they unite to harm you, they will not harm you in the least, but to the extent which Allah has ordained for you."

The nature of tauheed

Tauheed here refers to having firm belief that nothing can happen without the will of Allah Ta'ala.

This state of tauheed is acquired by contemplating on the weakness of creation and the power of Allah, The Creator.

Ikhlaas (Sincerity)

Allah Ta'ala says:

"They have not been commanded, but to render ibaadat unto Allah sincerely establishing the Deen for Him and turning away from all others."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"Verily, Allah does not look at your external forms and your wealth, but He looks at your intentions and actions."

The nature of ikhlaas

Ikhlaas means to have the intention of only Allah in one's acts of obedience. The motive must be only the proximity and pleasure of Allah. This motive must not be contaminated with personal motives of gain or the pleasure of others.

Acquisition of ikhlaas

Elimination of riyaa (show) is precisely the acquisition of ikhlaas.

The benefits of ikhlaas

No matter what type of righteousness an act may be and no matter how little it may be, if it is accompanied by ikhlaas, it will be permeated with barkat. Sawaab will increase in proportion to the degree of ikhlaas. For this very reason it comes in the Hadith:

"Half a mudd (a measure) of corn given in charity by my Sahaabah is nobler than gold equal to Mount Uhud given in charity by others."

The secret is the degree of ikhlaas. The ikhlaas of the Sahaabah is far superior than the ikhlaas of others. Their reward is in terms of their sincerity and love.

The highest stage of ikhlaas is rendering an act for the sake of only Allah Ta'ala alone, creation having absolutely no connection in one's motive. A lesser degree of ikhlaas is that the act is rendered to please people but it was not motivated by any desire for worldly gain. The motive was merely to please others. The third degree of ikhlaas is to render an act without having any motive. The motive is neither Deen nor the world. This too is ikhlaas, i.e. the non existence of riyaa (show).

Taubah (Repentence)

Allah Ta'ala says in the Qur-aan:

"O' Believers! Make taubah unto Allah Ta'ala a pure taubah."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"O' People! Make taubah unto Allah." (Muslim)

The nature of taubah

Taubah (repentance) is the regret and sadness which arises in the heart when remembering a sin. For the validity of the taubah, shunning the sin, firmly resolving to abstain from it in future and controlling the nafs when it urges for the sin, are necessary.

The meaning of taubah is to return from a distance to proximity. It has a beginning and an end. The beginning (ibtida) of taubah is the spreading of the rays of nur-e-ma'rifat (the Light of Divine Recognition) in the heart which thus realises that the sin

committed is a fatal poison which wrought great spiritual disaster. This realisation induces regret and fear which result in a true and sincere yearning to compensate for the sin. This yearning is to such a degree that shunning of the sin is immediate. Further, a firm resolve and intention is made to totally abstain from the sin in future. Along with this intention a full effort is made to compensate for the past shortcomings. When the result is this fruit of taubah pertaining to the past, present and future, then perfection of taubah has been acquired. This then is the end (intiha) of taubah.

The need for taubah

It should be clear that taubah is waajib (compulsory) upon every person because Allah Ta'ala addresses all Muslims in the aayat:

"O' Believers! Make Taubah unto Allah, a pure Taubah."

The reality of taubah is to regard sin as a fatal poison and disaster for the life of the Hereafter, and to firmly resolve to shun sin. Taubah is part of Imaan and is waajib and necessary for every Mu'min. Hence, Allah Ta'ala says:

"He who makes taubah after his transgression and reforms, verily Allah turns towards him."(Quran)

The meaning of this aayat is that Allah Ta'ala will forgive, have mercy upon and aid the person who, after having sinned, makes taubah according to the rule of the Shariah and reforms his acts for the future, i.e. he abstains from all evil, practices in conformity with the Shariah and remains firm on his taubah.

The way of making taubah

Taubah or repentance is to confess to Allah Ta'ala one's sins and to regret such commission. Resolve firmly to discharge all huqooqul lbaad (rights of others) and other duties which are obligatory, but which have not been rendered. This intention should be made immediately and thereafter the actual fulfilment of such rights and duties put into motion. Alternatively, the pardon of those whose rights were usurped should be obtained.

When a sin has been committed, immediately perform two raka'ts salaah with the intention of taubah. One then has to offer repentance with both the tongue and heart. The taubah should be made fervently and vigorously. If one is unable to shed tears, then one's face should take on the appearance of a concerned and crying person while making taubah.

For the purpose of making taubah, recall your sins and then offer repentance in profusion. However, do not meditate about the sins committed or do not make vigorous attempts in a bid to remember what sins had been committed, for this attitude will create a barrier between the repenter and Allah Ta'ala. This constitutes an obstacle in the path of love and progress. After having made a sincere taubah, if previous sins come to mind then renew the taubah. Do not be too overly concerned about sins for which taubah has already been made.

While making taubah there should be a degree of moderation in mentioning the sins. There is no need to recite a whole list of sins while making taubah. Seek forgiveness for all sins in general. According to the Hadith Shareef one should say:

"And, I repent of even sins which You are more aware of."

"I repent of such sins which I am aware of and of such sins which I am unaware of."

Pondering about sins is in actual fact destruction of time and diversion from the remembrance of Allah Ta'ala. However, one should make special taubah for sins which one recalls automatically. The real goal is Allah Ta'ala and not the remembrance of sins and not the remembrance of acts of obedience. The purpose of remembering sins is to offer repentance. Hence, once taubah has been made, one should not deliberately and consciously ponder over sins thereby making such remembrance a definite purpose because this will engender the idea that Allah Ta'ala is displeased with one, and this is a dangerous idea.

The method of acquiring taubah

Remember and reflect about the warnings sounded in the Qur-aan and Hadith in regard to sins. The pangs of regret which enters the heart as a result of such reflection is in actual fact taubah.

Muhabbat (Love of Allah Ta'ala)

Allah Ta'ala says:

"He (Allah Ta 'ala) loves them and they love Him"

"Those who have Iman are strongest in love for Allah."

Rasulullah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: "He who loves to meet Allah, Allah loves to meet him. And, he who detests the meeting with Allah, Allah detests meeting him."

The nature of muhabbat

The inclining of the heart towards something which gives it pleasure is called muhabbat (love).

Muhabbat consists of two kinds: Muhabbat Tab'i (physical love) and Muhabbat Aqli (intellectual love).

Muhabbat Tab'i is not a voluntary or volitional condition. Its occurrence and endurance are non-volitional. Sometimes non-volitional acts are not lasting and are merely transitory. It is for this reason that Muhabbat Tab'i is not commanded.

On the contrary, the origination and endurance of Muhabbat Aqli are volitional. It is, therefore a state which can endure. Muhabbat Aqli is thus commanded. It is this kind of love which is superior and preferable.

The causes of Muhabbat

There are three factors that give rise to muhabbat;

1. **IHSAAN** (Kindness and favour). Ihsaan shown gives rise to muhabbat.
2. **JAMAAL** (Beauty). Beauty brings about attraction which gives rise to muhabbat.
3. **KAMAAL** (Perfection). Perfection in a thing or person also induces muhabbat.

These three attributes par excellence exist in only Allah Ta'ala. The muhabbat endures as long as these attributes endure. In so far as the object of True Love of (Allah Ta'ala) is concerned, these attributes are eternal. They will endure forever, hence love for Him is perpetual.

Acquiring the muhabbat of Allah

Constant remembrance and contemplation of the attributes and bounties of Allah Ta'ala will induce the desired Muhabbat (love) for Him. Compliance with the Laws of the Shariah and much zikr of Allah Ta'ala expel the love of others from the heart, making way for the exclusive love of Allah Ta'ala.

Shouq (Desire / Longing)

Allah Ta'ala says:

"Those who yearn for the meeting with Allah (should take solace in the knowledge) that verily, the time of Allah is approaching."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"I ask of You (O' Allah!) sight of Your Face and Shouq (eagerness) for meeting You."

The nature of shouq

The condition of natural desire (eagerness) which is a physical state to behold and fully comprehend a beloved object whose perfection is only partially known is termed shouq.

Shouq is the initial stage of muhabbat. At a later stage it develops into uns (affection). At this stage the conditions prevailing during shouq do not remain. Among such conditions are profuse crying and absorption in thought to such a degree that this condition asserts its dominance. Some (along the journey) consider such conditions to be the goal (of the sojourn), hence become depressed when these are reduced in the state of uns. However,

there is no need to be concerned at this reduction in such feelings because the goal is not the state of shouq to be perpetual - that one should at all times be engulfed in this state. The purpose is not to eliminate natural desires neither is the purpose to create a constant throb in the heart. Rasulullah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ explained the limit of shouq in the following way:

"(O' Allah!) I petition You for shouq for meeting You; such shouq which is devoid of hardship and which does not harm; such shouq which is not a trial leading astray."

Sometimes excessive affection and love bring about destruction. It brings about a disturbance in righteous acts (a'mal) which are in fact the medium for attaining Divine Proximity. The true goal is achieved via the agency of executing the Divine Commands. Excessive shouq (eagerness) and ishq (overwhelming love) interfere with this means. At times when shouq is overpowering, one transgresses the limits of respect and makes such statements which are disrespectful. Most ush-shaq (those immersed and lost in love) are guilty of disrespectful statements which they utter in states of ecstasy. This disrespect is harmful although such disrespect uttered in ecstasy is forgiven. But, it is not a condition of kamal (excellence). Rasulullah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was perfect in obedience, respect and love, hence he made the du'a mentioned above.

Acquiring shouq

Shouq being a necessary result of muhabbat, its acquisition is by inculcating muhabbat of Allah Ta'ala.

The nature of uns

Uns is a state of delight and pleasure induced by true recognition of certain known attributes of an object. In this state the object is known only partially, part of it being hidden. The known attributes on which the gaze is focussed induce the condition of uns.

Uns is also a necessary result of muhabhat. Its acquisition is along with the muhabbat of Allah Ta'ala.

Khauf (Fear)

Allah Ta'ala commands in the Qur'an Shareef:

"And Fear Me,"

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"He who fears, sets off (on the journey) at night; he who sets off at night, reaches the destination; Hark! The merchandise of Allah is expensive. Hark! The merchandise of Allah is Jannah."

Nature of khauf

Khauf is the painful condition of the heart, which arises as a result of thinking of something reprehensible and the fear of it materializing.

The nature of khauf consists of the possibility of azaab (punishment). This possibility extends to every person, for he may be overtaken by azaab. This is the extent of khauf which has been commanded and imposed upon the servant. This extent, viz, fearing the possibility of azaab, is a compulsory condition of Imaan. It is

also known as khaufe-e-aqli (intellectual fear). At the behest of sin this faculty (khauf-e-aqli) has to be put into operation.

The warnings and punishments of Allah Ta'ala should be recalled and pondered over so as to be saved from sin. This degree of khauf is Fardh (compulsory). Its non-existence induces and involves one in sin. It is the medium of exhorting towards virtue and steering one away from sin.

Allah Ta'ala has combined the noble attributes of hidaayat (guidance from Allah), rahmat (mercy), ilm (knowledge) and ridha (contentment) for those who are imbued with the khauf of Allah Ta'ala. All beings fear the one who fears Allah Ta'ala. Allah Ta'ala has stated that in the servant, two fears will not combine. This means that the servant of Allah, who on earth entertains the khauf of Allah Ta'ala, will be fearless in the Aakhirah and he who had no khauf of Allah Ta'ala on earth, will be overtaken by fear and calamity. In this regard, Rasulullah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has said:

"On the Day of Qiyaamah every eye will be crying except the eye which refrained from gazing at that which Allah Ta'ala had forbidden, and the eye which stood guard in the Path of Allah, and the eye from which emerged a tear-drop equal in size to the head of a fly, in fear of Allah Ta'ala."

In a Hadith of Mishkaat Shareef it is said that Allah Ta'ala will make haraam (unlawful) the fire of Jahannam for such a person. In the Hadith it is also stated that on the Day of Qiyaamah, Allah Ta'ala will proclaim to the malaaikah to remove from the fire anyone who had at any time or occasion feared Allah.

Fear is thus incumbent for every Mu'min. There are two reasons for this need.

a. The possibility of one committing voluntarily an act of disobedience in the future.

b. The possibility of some act of disobedience having been voluntarily committed, but due to negligence one's attention has been diverted therefrom. Such diversion is also a voluntary act of disobedience.

It is a fact that the robber because of the fear of being apprehended abstains from robbery; the child because of the fear of punishment abstains from mischief; because of the fear of being fined people refrain from violation of law. When fear is effaced, anarchy is the consequence in the land. Khauf severs the roots of all evil while at the same time it is the medium of all obedience.

The manner in which to acquire the khauf of Allah Ta'ala is to meditate of His wrath and azaab.

Rajaa (Hope)

Allah Ta'ala says:

"Do not despair of the rahmat of Allah"

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"If even the kafir realises the extent of Allah's rahmat (mercy), he (too) will not loose hope of Jannah."

Nature of rajaa

Rajaa is the state of the heart's tranquillity which develops as a result of one's yearning for the desirable objects of fadhl (Divine Grace), maghfirat (forgiveness), ni'mat (bounty) and Jannat, while devising ways and means for their attainment. Thus one who

remains in expectation of rahmat and Jannat, but does not adopt the means of their acquisition, viz., *amal salih* (righteous deeds), taubah (repentance), etc., will not attain the goal of raja. He remains on the contrary in deception. He is like the one who in spite of not sowing the seeds, expects to reap the crop. He dwells in empty desire.

The manner of acquiring raja is to reflect about the vastness of Allah's rahmat and His kindness.

Zuhd (Abstinence)

Allah Ta'ala states:

"...So that you do not grieve over what you have lost nor become proud over what you have."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"The first virtue of this Ummat is yaqeen (firm faith) and zuhd, and the first corruption of this Ummat is bukhl (niggardliness) and amal (distant and remote hopes)."

Nature of zuhd

Zuhd is to refrain from an object of desire in the pursuit of a nobler objective, e.g. refraining from the desire of the world and pursuing the desire of the Aakhirah. This is zuhd.

The basis of zuhd is the nur and ilm which Allah Ta'ala inspires into the heart of man. As a result, his breast expands and he realises with clarity that the world with all its belongings is more contemptible than the wing of a mosquito and that only the Aakhirah is noble and everlasting. When this Nur is acquired, the

worthlessness of the world fully dawns upon man. The effect of zuhd is the attainment of contentment upon the obtainal of the bare necessities of life. Thus the zahid (the one who has Zuhd) is satisfied with the bare necessities in the same way as the traveller is satisfied with the necessities which he takes along on his sojourn.

Zuhd is not abstention from pleasures. Reduction of pleasures is sufficient for the attribute of zuhd. In other words, one should not be engrossed in pleasures. Constantly hankering after luxuries is negatory of zuhd. On the contrary, obtainal of luxuries without undue effort and arrangement is the ni'mat of Allah Ta'ala, for which shukr (gratefulness) has to be offered. Along with granting comfort to the nafs, effort too should be imposed on it.

In truth, gold and silver and the world with all its possessions, in the sight of one whose gaze is focussed on Allah Ta'ala, are of no value. Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ never preferred the world for himself nor for those close to him. Whatever creation possesses is the material of the world. It is essential to sever one's hope from all things. He, who is successful in this objective, will attain tranquillity, because both heart and body find rest and peace in zuhd.

The manner in which to acquire zuhd is to meditate on the defects, harms and short-lived nature of the world, as well as to reflect on the benefits and the everlasting nature of the Aakhirah.

Tawakkul (Trust in Allah)

Allah Ta'ala says:

"Upon Allah should the Believers have tawakkul (trust)."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"When you ask, ask of Allah and when you seek aid, seek aid from Allah."

The nature of tawakkul

Placing implicit trust of the heart in only the Creator is called tawakkul.

The meaning of tawakkul is expressed by the term taukeel (to make or appoint a wakeel or a counsellor, agent, representative). When one lacks the understanding and ability for something then another is appointed to execute the task. Such appointment of an agent to act on one's behalf is the meaning of taukeel. Tawakkul then is to act in accordance with Allah's scheme i.e. to adopt the principles and laws of the Shariat, and to resign one's self unto Him. In every act or task, the means required for the task will be employed within the confines of the Shariat and one's trust will be placed in Allah Ta'ala.

The fundamentals (arkaan) of tawakkul

Tawakkul has three fundamental principles: Ma'rifat, Halat and A'mal.

Acquiring tawakkul

The way in which to acquire tawakkul is by contemplating the bounties of Allah Ta'ala, His promises and one's past success.

Qana'at (Contentment)

Qana'at or contentment means in this regard abstention from desires. Contemplating about the transitory and perishable nature of the world inculcates qana'at.

Hilm (Forbearance)

Hilm or perseverance means to hold in check the nafs in the face of events which are distasteful to one. This quality of hilm is acquired by the eradication of anger. One has to contemplate constantly about the remedies for anger. This will be explained in the chapter on Akhlaq-e-Razeelah (The Despicable Attributes).

Sabr (Patience)

Allah Ta'ala says:

"O' People of imaan! Adopt sabr (Patience)."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"A Believer is to be marvelled because every condition of his is good. This is exclusive to the Believer. If he attains happiness, he makes shukr (is thankful) and if calamity overtakes him, he adopts sabr."

Nature of sabr

In man there are two conflicting forces. The one force impels him towards Deen and righteousness while the other drives him towards base desires. Asserting the Deeni force and subduing the force of lust is called sabr. In the state of sabr, the Deeni force in

man asserts its dominance over the lowly force of base desire. Its definition is given as follows:

"Maintaining control of the nafs in the face of such things which the nafs dislikes."

The types of sabr

There are three kinds of Sabr.

I. Sabr-Alal-Amal

2. Sabr-Fil-Amal

3. Sabr-Anil-Amal

Sabr-alal-amal

This means to be firm and constant in practising righteous deeds.

Sabr-fil-amal

This means to have sabr while engaging in the righteous deed. The nafs is held in control and prevented from diversion while engaged in the act of virtue. Acts of ibaadat have to be discharged adequately by the observance of the principles and rules pertaining to such acts. Full attention has to be directed towards the act.

Sabr-anil-amal

This means to have sabr in the non-commission of any act or to restrain the nafs from indulging in the prohibitions of Allah Ta'ala.

Ni'mat and Museebat (blessings and hardships)

Ni'mat (fortune, favour, blessing) produces delight and happiness which in turn results in muhabbat (love) for Allah, The Benefactor.

On the contrary museebat (difficulty, hardship, calamity) produces unpleasantness and grief. Thus the occasion of sabr is in the face of museebat. Museebat is the condition detested by the nafs. This condition is of two kinds, viz. 1. the form of hardship, and 2. true hardship.

Grief and frustration follow in the wake of true hardship which is the consequence of sin. Hardship which brings about the strengthening of one's bond with Allah and elevates one's spiritual condition is not true hardship. It is merely a resemblance or form of hardship. It increases one's submission to Allah Ta'ala. The Aarifeen do perceive hardship. In fact their sense of perception is sharper, but due to their gaze being on Allah Ta'ala their grief and sorrow do not exceed the limits.

Difficulties are a means for the forgiveness of many sins. At times Allah Ta'ala wishes to bestow a special rank of elevation to a servant, but the latter lacks the ability to attain that lofty rank solely by virtue of his righteous deeds. Allah Ta'ala then afflicts him with some hardship by virtue of which he attains the desired lofty rank. It appears in the Hadith Shareef that on the Day of Qiyaamah the people of ni'mat (fortune and happiness) will envy those who had undergone museebat (hardship and sorrow). They will envy them and wish:

"If only our skins were cut to bits with scissors so that today we could have attained the ranks bestowed to the people of hardship."

It is also narrated in the Hadeeth Shareef that he who takes revenge, Allah Ta'ala assigns his affair to him (the one who took his own course). But the one who adopts sabr, Allah Ta'ala takes revenge on his behalf. Allah Ta'ala then sometimes awards him in

this world, or may in Qiyaamat waive punishment totally from him. Allah Ta'ala states in the Qur'an Shareef:

"When a hardship afflicts you, say: *"Innalillahi Wa Inna ilayhi Rajioon"* (Verily, we are for Allah and unto Him will we return).

The purport of this aayat is that one should engage in the zikr of *"Innalillahi Wa Inna ilayhi Rajioon"* at the time of difficulty and hardship. One should meditate the meaning of this statement, that we are the exclusive property of Allah; we belong to Him and He has the full right to utilize and dispose of His property as He deems fit; we are therefore, contented with the decree of Allah.

When hardship afflicts one, firstly remember one's sins. Such remembrance of shortcomings and faults will fortify one against depression during the hardship. One will then realise the correctness of the affliction and accept it without complaint. One will regret and not complain. Secondly, meditate the reward which Allah has promised for hardship. Remembering this reward will lessen the grief and keep one resolute in the state of hardship. Never complain nor entertain the impression that Allah Ta'ala has become displeased with one. This impression is dangerous because it weakens the bond with Allah Ta'ala and by degrees one's relationship with Allah Ta'ala becomes effaced.

Consider hardship as either a punishment or a trial and contemplate its reward. At the time of hardship, the Shariat instructs sabr and firmness. For every hardship, the compensation will be good. There is, most assuredly, benefit in hardship, in this world as well as in the Aakhirah although one may not be able to understand the worldly benefit therein.

Acquiring sabr

Sabr is inculcated by weakening the desires of lust and emotion.

Shukr (Gratitude)

Allah Ta'ala says:

"Be grateful unto Me.

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"If happiness reaches him (the believer), he is grateful."

The nature of shukr

Accepting that all benefit is from the True Benefactor (Mun'im Haqeeqi), the effect of which is to be happy with the Benefactor and be ever ready to render obedience to Him, is the meaning of shukr.

The meaning of shukr envisages:

Acceptance of the fact that all benefit is from Allah, the True Benefactor (Mun'im Haqeeqi). This acceptance induces:

1. Happiness with the Benefactor.

2. Eagerness to execute the commands of the Benefactor and to abstain from His prohibitions.

One should consider all benefit, goodness and pleasant conditions as the bounties of Allah Ta'ala and regard these to be in greater measure than what one really deserves. Praise is to be offered to Allah and His bounties should not be employed in evil and sin. His favours should be used in obtaining His Pleasure. This is the true meaning of shukr.

This conception of shukr will be comprehended only when one has realised the purpose underlying creation and the functions of the various aspects of creation. For instance, the eye is a ni'mat of Allah Ta'ala. Its shukr is to employ it correctly; to employ it in only lawful avenues, e.g. making tilaawat of the Qur'aan Majeed, acquiring knowledge, studying the wonderful creation of Allah so as to gain lesson and realise the greatness and splendour of Allah Ta'ala, etc. The shukr of the eye further demands that it be restrained from glancing at and viewing objects which Allah Ta'ala has prohibited. Similarly, the ear is a nimat. Its shukr is to employ it correctly, e.g. in listening to the zikr of Allah, to such talks which remind one of the Aakhirah, and to prevent it from listening to evil, nonsensical and futile talk. The tongue is a ni'mat. Its shukr is to employ it in zikr, in expressing hamd, thanaa and shukr of Allah, and to restrain it from complaining in adversity and from all evil generally. It is highly inappropriate and sinful for such a worthless slave as man to complain about any condition which Allah Ta'ala, the True King, has imposed on him. A word of shukr emanating from the tongue is recorded as an act of obedience.

Mere expression of shukr with the tongue unaccompanied by the true state of shukr of the heart is only lip-service. It is essential that along with verbal expression of shukr, the heart should value and honour the ni'mat of The Benefactor. Mere verbal shukr will be like the outer-casing, like the outer-covering which is its external form. The rooh (soul and essence) of shukr is that the honour and appreciation of the Mun'im (Benefactor) and the ni'mat (the bounty) are ingrained in the heart.

The initial stage of shukr is at the intellectual level. In other words, it is the correct understanding of the true meaning of shukr and the realisation of the honour of the Benefactor. The final stage of shukr is the manifestation of its effect on one's body, movements and all states. In short, all the beliefs, acts of worship, mundane acts, moral and social life of the shaakir (the one who is truly grateful to Allah) will be in conformity with the Shariat.

Acquiring shukr

Shukr is acquired by contemplating the bounties of Allah Ta'ala. Every ni'mat is to be related to Him. By degrees such meditation will imbue the Love of Allah in the heart, the result of which will be the attainment of the perfect stage of Shukr.

Sidq (Truthfullness)

Allah Ta'ala says:

"Verily, the Mu'minoon (Believers) are those who believe in Allah, and His Rasool. Thereafter they have no doubt and they strive in the Path of Allah with their wealth and their lives. Assuredly, they are the saadiqoon (the truthful ones)."

The following is narrated in the Hadith Shareef:

*"Nabi صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ passed by Abu Bakr رَضِيَ ٱللَّٰهُ عَنْهُ while he was cursing some of his slaves. Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ turned towards him and said: 'People who curse and people who are truthful!' Abu Bakr رَضِيَ ٱللَّٰهُ عَنْهُ said: 'I will not repeat it.'"*The Nature of Sidq

The nature of sidq consists of developing a rank acquired until it attains perfection.

The meaning of sidq is steadfastness. It is for this reason that a wali-e-kaamil (a saint, who has attained spiritual perfection) is called a siddeeq. In all ahwaal (states), af'aal (acts) and aqwaal (statements) the Wali-e-Kaamil has been well-grounded. He has realised the state of perfection. In the Shariat, the conception of Sidq includes af'aal (actions), aqwaal (statements) and ahwaal (states and conditions). Sidq in regards to statements is that talk should be firm and true according to reality. One imbued with this quality is called saadiqul aqwaal. Sidq in regard to actions is that every act be in conformity with the command of the Shariat and not in conflict with the Shariat. One whose acts are at all times in conformity with the Shariat is termed saadiqul af'aal. Sidq in regard to one's state or condition is that all conditions should be in accordance with the Sunnah. Conditions which are in conflict with the Sunnah are false. One whose states are in accordance with the Sunnah is called saadiqul ahwaal.

The states (ahwaal) of sidq are such that their effect is enduring. The influences of the states of sidq are lasting and dominant. They are not of a temporary nature. This does not mean that such ahwaal exist over one perpetually. It is the effect or influence (asar) of these states of sidq which lasts and does not disappear.

The summary of what has been explained is that one should develop the acts of Ibaadat or obedience to the stage of perfection. For example, perform Salaah in such a way that it could be described in the Shariat as Salaat-e-Kaamilah (perfect Salaah), i.e. a Salaah performed observing all the external rules and respects (aadab-e-zaahirah) and all the internal rules and respects (aadaab-

e-baatinah). The same should apply to all other acts of obedience and Ibaadat. They should be rendered in the kaamil (perfect) way shown by the Shariat. The adoption of this way is sidq.

Acquiring sidq

Sidq is dependent upon the knowledge of the factors which produces perfection. One has, therefore, to be alert at all times and compensate for one's shortcomings. An endeavour is to be made to rectify imperfectly performed obligations. Constancy in improving and perfecting one's acts will ensure within a short while the perfect state of Sidq.

Tafweez (Entrustment)

Allah Ta'ala says:

"I assign my affair to Allah. Verily He sees all (His) servants."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"When you arise in the morning do not contemplate in your heart about the evening, and when it is evening do not contemplate about the morning."

The nature of tafweez

Tafweez is to consign one's affairs to Allah Ta'ala. He may do with one as He desires. One's gaze and hope should be on none besides Allah. While employing the means and the agencies, the result of all things should be left to Allah Ta'ala.

Tafweez does not mean shunning the means and the agencies which Allah Ta'ala has created for the acquisition and rendering of

affairs. It merely means that one's confidence and hope should be on none besides Allah Ta'ala. The result of the employment of the means and agencies should be left to Allah Ta'ala. In affairs not related to means and agencies, tafweez should be adopted from the very beginning. In such matters one should not adopt tajweez (plan and scheme).

Tajweez (to plan, scheme and programme) is the cause for all worry, because of it being expected that the operation of a project planned should proceed along the set plan and programme arranged for it. If the result is contrary to expectation, worry and frustration is the natural consequence. The schemes initiated by man mostly consist of matters not within the control of his volition. It is therefore foolish to scheme about things not within one's volition. It is for this reason that the Ahlullaah (the Auliyaa) shun tajweez. They resign themselves entirely unto Allah Ta'ala and submit to the Pleasure of Allah Ta'ala.

It is necessary to abandon one's own scheme of operation and resign oneself to Allah. This applies to even the development of one's spiritual condition. In trodding the spiritual path of development one should not initiate one's own scheme. Assign everything to Him. Bestowal or the elimination of haalaat and kaifiyaat (spiritual conditions) should be assigned to Him. The seeker of Allah should annihilate his tajweez in the tajweez of Allah Ta'ala. In other words, he has to adopt total and perfect abdiyat (submission and being a total slave of Allah Ta'ala).

The way of acquiring tafweez

When confronted with an event which is in conflict with one's liking, immediately think that it is from Allah; and, most assuredly, there is wisdom and goodness in it. In the beginning it will be difficult to acquire this attitude. However constant reflection produces the annihilation of effort, and this attitude then becomes a natural condition in the Ahlul-laah (the Auliyaa).

Ridhaa (Being pleased with Allah Ta'ala)

Allah Ta'ala says:

"Allah is pleased with them and they are pleased with Him."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"Of the good fortune of man is his being pleased with that which Allah Ta'ala has ordained for him."

The nature of ridhaa

This consists of total submission and being pleased with qadhaa (fate). One should neither by word nor deed object against fate.

Ridhaa may develop to such a lofty degree that its domination permeates one's being. In this high state of Ridhaa hardship recedes and is not considered as such. The state of ridhaa in which even pain is not felt is called ridhaa-e-tab'ee (natural ridhaa). The state in which ridhaa prevails along with the sensation of pain is called ridhaa-e-aqli (intellectual ridhaa).

The first state (ridhaa-e-tab'ee) is a physical condition, the acquisition of which is not obligatory. The second state (ridhaa-e-

aqli) is an intellectual condition, the acquisition of which is obligatory.

Ridhaa with fate is commanded and exhorted so as to inculcate in one the qualities of perseverance and contentment when afflicted by adversity and hardship. When ridhaa has been inculcated, adversity will be taken in its stride with contentment and without feeling any undue hardship. This is so because the intelligence alerts one to the superior results of such ridhaa in the face of adversity. The result of such ridhaa is future thawaab (reward). This will be better understood by means of an illustration. A physician prescribes a bitter remedy to a patient or may even insist on an operation. The patient bears in mind his future recovery and health, and willingly submits to the treatment. He is not only pleased with the physician but feels indebted to him.

Similarly he who firmly believes that Allah Ta'ala will grant sawaab for every difficulty and sorrow experienced here, will most certainly be imbued with pleasure and happiness. The sawaab for such ridhaa is of such a nature that all difficulty wanes into nothingness. It is improper to desire anything contrary to that which Allah Ta'ala has willed and ordained for the servant. When Allah Ta'ala considers adversity and difficulty appropriate and advantageous for us, then we as His servants have no valid reason for dissatisfaction and sorrow.

Whatever state Allah Ta'ala chooses for a servant, that is best for him. Seeing another person in a more prosperous condition than himself yearns for such prosperity and is not contented with his own lot. But, reflection will convince one that the condition chosen for one by Allah Ta'ala is best.

It should be observed that making dua is not contrary to ridhaa. Ahlullah (Saints of Allah) resort to dua merely because of the Divine Command. In this way they profess their abdiyat (state of total submission and slavery to Allah). They therefore do not insist on the attainment of what is being supplicated for. In all states and circumstances they are fully pleased with the choice of Allah Ta'ala whether their dua is accepted or not. Non-acceptance never causes in them dissatisfaction. This then is the sign of ridhaa.

Acquisition of ridhaa

Ridhaa is the effect of muhabbat (love for Allah). There is therefore no separate means of acquiring this quality. Ridhaa is a necessary corollary of muhabbat.

Fanaa (Annihilation)

Nature of fanaa

The nature of fanaa consists of the elimination of evil deeds and lowly attributes of the flesh. In other words, fanaa is refraining from sin and the expulsion from the heart of all love other than the Divine Love: expulsion of greed, lust, desire, vanity, show, etc. In the state of fanaa the reality of the true and only relationship asserts itself in the mind. One realises and feels that the only real relationship is with Allah Ta'ala.

Acquisition of fanaa

This lofty state of fanaa is attainable by mujaahadah and zikr in abundance - zikr by means of both the tongue and heart.

Fanaaul-Fanaa (Annihilation of annihilation)

At times the Saalik becomes oblivious of his state of fanaa. This unawareness is termed fanaaul-fanaa. This state is also known as baqaa (perpetuity). In this state the realisation of one's condition of selflessness disappears.

The annihilation of human qualities is also called qurh-e-nawaafil and the annihilation of that (self ego) is described as qurb-e-faraaidh, i.e. the disappearance of awareness of others.

The development of righteous deeds to a stage where they become into one's natural disposition and the perfecting of the lofty attributes (akhlaaq-e-hameedah) are also termed baqaa.

The state of fanaa-uI-fanaa is realised by abundance of zikr (remembrance of Allah) and fikr (contemplation) done with constancy.

Akhlaaq-e-Razeelah (The Lowly and Despicable Attributes)

Hirs (Greed)

Allah Ta'ala says:

"Do not raise your eyes towards the glitter of the wordly life which We have granted to various groups among them (kuffaar)."

Rasulullah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said:

"The son of Aadam ages while two things of his grow younger, viz., greed for more wealth and greed for (longer) life,"

The nature of hirs

The engrossment of the heart with wealth, etc. is hirs. Hirs is the root of all spiritual ailments. It is, therefore, proper to describe it as the mother of all maladies. All mischief and strife are the consequences of this lowly attribute. It is because of hirs that

people plunder and usurp the rights of others. The basis of immorality is the lust for bestial pleasure. The root of all akhlaaq-e-razeelah is this very hirs.

All the Aarifeen (Auliyaa of Allah) maintain that the foundation of akhlaaq-e-razeelah is kibr (pride) and kibr is synonymous with the desire for fame. Thus, the basis of kibr too is hirs.

If man possesses two valleys filled with gold and silver, by nature he will desire a third. The more the demands of greed are satisfied, the greater will be its demands. Greed is like one afflicted with an itchy rash. The more he scratches, the worse the rash becomes. Allah Ta'ala says:

"What! Is there for man everything he desires?"

In other words, it is not possible for man to fulfil all his desires. It is for this reason that the harees (the greedy person) has no peace of mind. Nothing besides soil (i.e. the grave) can satiate his greed. Before a wish can attain fulfilment, another develops. When one is not contented with taqdeer, one is smitten by a multitude of desires and hopes, the fulfilment of which is most difficult. The result of non-fulfilment of desire is frustration and worry. The harees, in spite of perhaps possessing wealth in abundance and enjoying luxury, is perpetually afflicted with frustration.

The remedy

Reduce expenditure. This will diminish concern and yearning for more earnings. Forget about the future and bear in mind that the harees always is contemptible.

Tama' (Greediness)

Allah Ta'ala says:

"Follow not desire, for it will lead you astray, away from the Path of Allah."

Rasulullah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said:

"A weakling is one who follows his desire and then has hopes on Allah (for reward)."

Tama' means preference for things which conflict with the Shari'a. The highest degree of such desire is kufr and shirk. The lowest degree is diversion from perfect obedience. Straying from Siratul Mustaqeem (the Straight Path) is common to all forms of tama'.

The remedy

The remedy for tama' is mujaahadah - to accustom oneself to oppose the desires of the lowly nafs so that the carnal and material desires of the lowly nafs are subordinated to the Pleasure of Allah Ta'ala. Mujaahadah is to exercise restraint on the demands of the nafs irrespective if such restraint is simple or difficult.

Ghussah (Anger)

Allah Ta'ala says:

"And those who swallow anger and those who forgive people, Allah loves the righteous."

Rasulullah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said:

"Do not become angry."

"A powerful man is not one who defeats (another) in physical combat. Verily, a powerful man is he who controls his nafs at the time of anger."

In another narration it appears that a strong man is he who controls anger. It is essential to keep anger under control. One should never act spontaneously in accordance with the dictates of anger. On the contrary, anger should be made subservient to the instruction of the Shariah. It is natural to be aroused in the state of anger. Such a natural tendency is not rebukeable. But, Allah Ta'ala has endowed man with volition (ikhtiyaar-will-power). Anger has therefore to be controlled since it is within the scope of man's volition to do so. Failure to exercise this volitional power is contrary to insaaniyat (humanity).

There are many reasons for the inclusion of anger in the natural attributes of man. Along with the quality of anger Allah Ta'ala has endowed man with the ability to control such anger to ensure that the latter is not misappropriated and unjustly employed.

Ghussah in itself comes into motion involuntarily. It is automatically activated. But, acting in accordance with its demand is voluntary, hence refraining from it is likewise voluntary. The remedy for a volitional act (the way of curbing it) is nothing other than the exercise of one's volitional power to bring about restraint and control. This is within one's ability even if one experiences a degree of difficulty in the exercise of such volition. Repeated exercise of the volition of restraint weakens the demand of anger. In consequence, refraining from anger becomes a relatively simple task.

The following narration appears in the Hadith shareef:

"The qadhi should not decide between two parties while in anger."

The judge or the ruler is not permitted to issue a verdict while angry, but should postpone the trial or case for a later date. The term, qaadhi, in the context of this Hadith applies to every person having authority over people. The instructor, teacher and head of a family all fall within the purview of this Hadith. They should not be hasty in meeting our punishment to their subordinates while in the state of anger.

Those in authority should remember that Allah Ta'ala is the defender of the rights of those who have no defender. Allah Ta'ala will demand from the aggressor the rights of the oppressed. According to the Hadith Shareef, Allah Ta'ala and Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ will claim from the tyrannical ruler the rights which he usurped even from his non-Muslim subjects. It is therefore imperative to exercise caution when passing judgement.

In cases of injustice executed in the state of anger, it is essential that the aggressor, after his anger has subsided, publicly apologise and humble himself in the presence of the one whom he has wronged. The aggressor should personally apologise in profusion and seek the pardon of the one whom he had wronged. This measure will restore the intelligence of the aggressor to equilibrium. He will thus be prevented from the perpetration of injustice at the behest of anger.

At all times refrain from haste. One has to strive greatly in opposing the dictates of anger. Whenever one succumbs, one should resort to istighfaar and obtain the pardon of the one whose

rights have been violated. One should recite: *"Au'zubillahi Minash Shaytaunir Rajeem"* when overtaken by anger; One should sit down if one happens to be standing; if one happens to be sitting then one should lie down. One should make wudhu with cold water or drink cold water. One should divert one's attention by immediately engaging in some other activity, especially reading which is very efficacious in curbing anger. If all this fails to eliminate the anger, one should withdraw from the presence of the one who is the target of one's anger.

One should remember that Allah Ta'ala has greater power and authority over one and that one is also disobedient to Him. Should He also adopt the attitude of wrath with one, what will be one's condition? Also, one should reflect that nothing can happen without the Will of Allah Ta'ala. Ponder then:

"Of what worth am I? I am an absolute non-entity. How can I then act in conflict with Allah Ta'ala?"

Darogh (Falsehood)

Allah Ta'ala says:

"Refrain from false statements."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"Make truth incumbent on you and beware of falsehood."

Falsehood is to speak contrary to facts. For a person to be regarded as a liar it suffices that he narrates every rumour without investigating whether it is a fact or not. Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ ordered abstention from lies because falsehood and immorality are

complementary partners and both will be in Jahannam. Nabi صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said that false evidence is equivalent to shirk.

In a vision Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was shown a man whose cheeks were being repeatedly slit from ear to throat. The cheeks would heal immediately upon having been slit and the process of slitting would be repeated. Upon enquiring, Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was informed by Jibra'eel عَلَيْهِ ٱلسَّلَامُ that the one who was being punished was a liar and that this punishment will continue in the grave until Qiyaamah.

In another Hadith it is narrated that a woman called her child. To entice the child in coming to her she indicated to the child that if he came, she would give him something. Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ asked her that if the child came, what would she give him him? She replied that she would give dates. Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then commented that if she had no intention of giving the child anything, her statement being merely to lure the child to her, then such a statement is also a lie.

The remedy

When speaking, be cautious. Do not speak without thinking. Ponder before you speak and be firm in confronting and curbing the urge to speak what is false. If falsehood is spoken then compensate this error by means of istighfaar. Should any word contrary to the Shariah slip from your mouth, resort to taubah in profusion.

Hasad (Jealousy)

Allah Ta'ala says:

"(Say) I seek refuge with the Rabb of the morning from the evil of the haasid (jealous person) when he envies."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"Do not be jealous of others."

To be displeased with another's good position and to wish for its elimination is hasad. Hasad has three stages.

1. The natural human quality. In this degree of hasad, man is excused and is not at fault.
2. Acting according to the demands of hasad. In this degree of commission, man is a sinner.
3. Opposing the demands of hasad. In this degree, man is laudable and will be rewarded.

Generally the basis of hasad is takabbur (pride) and ghuroor (haughtiness). Without any valid reason man seeks to withhold the bounties of Allah Ta'ala. He desires (at times consciously and at times subconsciously) that like himself, Allah Ta'ala too should withhold His bounties from others. Hasad is a malady of the heart. It is harmful to both one's spiritual life and worldly life. The harm to man's Deen (spiritual life) is the elimination of his good deeds and he becomes the victim of Allah's wrath. Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"Jealousy devours good deeds just like fire devours wood."

The harm to his worldly life (dunyaa) is frustration and worry which perpetually afflicts the envious person. He is consumed by

frustration caused by hasad for another whose disgrace and fall he always anticipates. In this way the haasid destroys his Aakhirah in addition to destroying his worldly comfort and peace of mind.

The remedy

The disease of hasad is remedied by praising much the person against whom jealousy is directed. Praise him no matter how difficult this may seem. Honour him and meet him with respect and humility.

Bukhl (Niggardliness, Stinginess)

Allah Ta'ala says:

"He who is stingy is in fact stingy because of his nafs."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"The miser is far from Allah, far from Jannat, far from people and close to the Fire."

Bukhl is to withhold spending when such spending is necessary according to the Shariat and in order to be generous. Bukhl has two stages.

1. Contrary to the order of the Shariah. This stage is sinful.
2. Contrary to kindness (murrawwat). This degree of bukhl, although not sinful, is not good. Elimination of even this degree of bukhl is commendable and meritorious.

According to the Hadith Shareef wealth spent to protect one's honour is also sadqah (charity). Bukhl is a severe malady, hence Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ exhorted:

"Save yourself from bukhl, for it has destroyed nations before you."

It does not, therefore, behove a Muslim to be miserly. In being stingy one is paving the path to Jahannam. Bukhl in reality is the effect of love for wealth which directs man's attention to the world. The consequence of this is the weakening of the bond of love with Allah Ta'ala. At the time of death the miser looks at his wealth with regret and sorrow. He has to embark on his journey into the Aakhirah reluctantly and forcibly because in him there is no desire to meet Allah Ta'ala. According to the Hadith, the one who at death has no desire to meet Allah Ta'ala is a Jahannami (one who will enter Jahannam).

The remedy

Remembrance of maut (death) in abundance expels the love of wealth from the heart.

Riyaa (Show / Ostentation)

Allah Ta'ala says:

"They display to people (their acts of Ibaadat)."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"Most certainly, even a little riyaa is shirk."

Riyaa is the intention to enhance one's dignity in the eyes of the people by means of acts of obedience to Allah Ta'ala. This attitude totally defeats the purpose of ibaadat. The purpose of ibaadat is to gain the pleasure of Allah Ta'ala. Since show or display of ibaadat involves division of purpose, riyaa is termed shirk-e-asghar (the

lesser shirk). By means of riyaa one splits the purpose of ibaadat by endeavouring to attain both public acclaim as well as the pleasure of Allah Ta'ala. In this regard the Qur'aan Shareef says:

"He who hopes for the meeting with His Rabb should practise righteousness and associate none with the Ibaadat of his Rabb."

The mufassireen have explained that the meaning of "and associate none with the ibaadat of his Rabb" is "to refrain from riyaa". Qadhi Thanaa-ullah explained this aayat in Tafseerul-Mazhari as follows:

"He (the worshipper) does not exhibit his good acts nor does he seek reward or praise for his virtuous deeds from anyone besides Allah Ta'ala."

It is also mentioned in the Hadith Shareef that on the Day of Qiyaamah when Allah Ta'ala will be compensating people for their deeds, the people of riyaa will be commanded to proceed for reward to those for whom they had intended the exhibition of their acts of Ibaadat. In a lengthy Hadith it is said that on the Day of Qiyaamah three persons will be ushered into the presence of Allah Ta'ala. These three will be an Aalim, a generous person and a mujaahid who waged jihaad. These three will proffer their respective acts of ibaadat to Allah Ta'ala Who will say to them:

"You have rendered these deeds for riyaa and show. You rendered these acts so that people may say: 'You are a great Aalim, a generous person and a great mujaahid.' You have already obtained what you had sought. People have already praised you on earth. You have therefore no right here. Enter the Fire."

Rasulullah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ also said that a deed contaminated by even an atom of riyaa is unacceptable to Allah Ta'ala. Heed this and reflect! In view of the afore-going, never intend to display any act

nor intend to conceal it. Concern yourself with the act itself, intending thereby only the pleasure of Allah Ta'ala. Ignore all distracting wa'wasah (stray thoughts and whisperings of the nafs and shaytaan) which enter your mind. You may at times be assaulted by the thought that your act is to obtain the praises of people. Ignore this waswasah (whispers) which, in fact, is a ploy of shaytaan or the nafs engineered to side-track you from executing the righteous act.

Prior to rendering a good deed, reflect and ascertain your motive. What is your intention for doing the act? Is it to seek the pleasure of Allah Ta'ala or the pleasure of others? If you discern any of the contamination in your niyyat, then purify your intention. Divest it of the contamination and firmly resolve to render the deed for the pleasure of Allah Ta'ala.

The remedy

The cure for riyaa is the expulsion from the heart of the desire for fame and name. Riyaa in fact is a branch of hubb-e-jah (love for name, fame and glory). Execute your acts of ibaadat in solitude. This ibaadat in solitude refers to such ibaadat which does not have to be performed in jamaat. However, regarding congregational ibaadat the elimination of hubb-e-jah will be sufficient to combat riyaa in this avenue. Another efficacious remedy against riyaa developing in an act of ibaadat is to render that specific act of ibaadat in abundance. Within a short while the riyaa will be dispelled and by force of habit the ibaadat will become sincere.

Ujub (Vanity)

Allah Ta'ala says:

"(Remember the time) when your great number pleased you (instilling vanity in you)."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"And the destroyers are: desires which are followed, stinginess which is obeyed; and a man being pleased with himself, and this (last trait) is the worst of them (of the things which spiritually wrought destruction to one)."

Ujub is to attribute one's excellence to oneself while being oblivious of the possibility of such excellences being snatched away by Allah Ta'ala. Ujub is a concealed and subtle trick of the nafs which always desires to occupy a distinguished rank (above others). The nafs obtains pleasure in this desire (of ujub). Allah Ta'ala detests one who considers himself to be distinguished, laudable and the receptacle of excellences.

Delight over the bounties granted by Allah Ta'ala is not ujub. Such true delight is not unrestricted and does not produce vanity since the fear of the elimination of the bounties is ever present in the heart. One realises that the excellence or bounty which one has gained is purely a gift from Allah Ta'ala, Who has awarded it because of some act or knowledge (which is also the favour of Allah), and one further realises that Allah Ta'ala has the full power of snatching away the bounty at any time He desires. This experience of delight is therefore not ujub. On the other hand, a person suffering from the ailment of ujub becomes neglectful and fails to recognize that the bounty in his possession is in fact a gift

from Allah Ta'ala. One afflicted with ujub considers himself to be entitled to the bounties.

Ujub resembles takabbur (pride) in all aspects, save one, viz., ujub does not necessarily imply others to be one's inferiors. A person suffering from the disease of ujub considers himself to be of a lofty rank without necessarily regarding another to be his inferior. According to the Hadith Shareef the man of ujub strutting about in arrogance will meet Allah Ta'ala on the Day of Qiyaamah in the state of severe wrath.

The remedy

Always regard excellences and virtues which one possesses to be the bestowal of Allah Ta'ala. Contemplate on the power of Allah and fear the possibility of the gifts being snatched away. Ponder over your faults, both internal and external, so that the notion of perfection and holiness is annihilated.

Takabbur (Pride / Arrogance)

Allah Ta'ala says:

"Verify, Allah does not love the arrogant ones."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"He who has a grain of pride in his heart will not enter Jannat."

Takabbur is to consider oneself superior to others in attributes of excellence. There are many kinds of takabbur. Most kinds are subtle, concealed and difficult to detect. It is only the thorough gaze of the Shaikh-e-Kaamil which can discern such hidden forms of takabbur. In this matter even the Ulama-e-Zaahir (those Ulama who

concern themselves with the external Laws of the Shariah) are constrained to follow an expert in the Path of Tasawwuf.

In a nutshell takabbur is to voluntarily and consciously regard oneself superior to others in religious or mundane excellences in a way which engenders contempt in the heart for others. This is the reality of takabbur and this is haraam. Takabbur consists of two ingredients, viz.

1. The feeling of superiority--considering oneself to be great.
2. Contempt for others.

Takabbur not induced voluntarily, but entering the heart involuntarily is not sinful. Such non-volitional pride is merely the external dimension or form of takabbur. Up to this stage takabbur is not sinful. But when one voluntarily entertains the feeling of pride which had initially crept in involuntarily, then it will be sinful takabbur. In this case the mere form of takabbur is transformed into the reality of takabbur.

Where the condition of contempt for others is non-existent, takbbur will not be applicable. Mere belief in superiority and inferiority greatness and smallness is not takabbur. For example: an old man regarding an infant to be small without the notion of contempt for it. But, the one who intentionally considers himself better than others, becomes arrogant. His nafs swells up with pride, the consequences of which then manifest themselves. Examples of pride are: to regard others with contempt; to take offence when others do not greet one first; to be offended if others do not offer one respect; to be annoyed when someone admonishes one; refusal to concede the truth even after having realised it. May Allah Ta'ala

keep us under His protection and save us from takabbur, for indeed, it is the severest of maladies, It is the root of all spiritual ailments.

It was takabbur which made shaytaan a deviate. The Hadith Shareef therefore sounds dire warnings in regard to takabbur. Allah Ta'ala has warned that the abode of the proud ones will indeed be vile. Pride is the exclusive prerogative of Allah Ta'ala. Allah Ta'ala will destroy all those who desire to participate in this exclusive attribute of greatness. Rasulullah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said that the mutakabbireen (the proud ones) will be encased in trunks of fire of Jahannam.

The remedy

This malady is remedied by reflecting on the splendour, glory and majesty of Allah Ta'ala. This reflection will produce in one a realisation of one's own lowly position. Your own excellences will then recede into nothingness. Also, humble yourself in the presence of those whom you regard as your inferior. Be respectful to them so that you become imbued with humility.

Hiqd (Malice)

Allah Ta'ala says:

"Be forgiving; command righteousness and dissociate from the ignorant ones."

Rasulullah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said:

"Do not have malice for one another."

Keenah is the condition of malice which asserts itself as anger when one lacks the power to take revenge (in the state of anger).

Keenah is the seed of many evils. When anger has not been satisfied, its vapours engulf the heart producing an effect which boils the heart. This smoke and feeling root the malice in the heart. This results in frustration.

Keenah or hiqd is an intentional condition. It is not the feeling of mere dislike which arises involuntarily and unintentionally. In malice one entertains evil in the heart for another by design and, at the same time one is concerned about schemes to harm the one at whom the malice is directed. If intention and desire to harm are absent, it will not be malice, but will be known as *inqibaadh* (dejection) which is not a sinful state as this is a natural condition.

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said that two persons harbouring malice for one another are not forgiven. The reference to this malice is malice based on injustice and wrong. Hatred for the sake of Deen is not within the purview of the malice described here. Such hatred (for the sake of the Deen) is meritorious since the Hadith commands:

"Love for the sake of Allah and hatred for the sake of Allah."

The remedy

The cure for malice is to overlook the fault of the one for whom hiqd is entertained and to associate with him irrespective of the difficulty one may experience in the adoption of such a big-hearted attitude.

Hubb-e-Jaah (Love For Fame)

Allah Ta'ala says:

"That (abode) which is Daarul Aakhirah, We will reserve it for those who do not desire greatness on earth nor (do they desire) strife. And, the ultimate success is for the pious."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"Two hungry wolves let loose in a flock of sheep do not cause as much harm as the harm to a man's Deen wrought by his love for wealth and fame."

The desire (in a person) that others honour, respect and be submissive to him is termed hubb-e-jaah. It is difficult to diagnose the malady of love for fame. It is only in the event of an incident in which one is not honoured that this disease becomes detectable.

Hubb-e-jaah is a quality which lies in one's imagination: Hence, its nature is transitory. It is extremely flimsy in that it is dependent on the thoughts of others, for jaah entails honour of one by others. The thoughts of others thus form the basis of jaah. If others divert their thoughts, one's jaah is eliminated. Hence, he who desires to be considered famous and honourable has to rely on the thoughts of others - thoughts which are not within the control of the one who desires the jaah. But, in spite of hubb-e-jaah being so flimsy in nature and temporary, man hankers after it.

Only such jaah is detestable which has been acquired by one's desire and pursuit. Such jaah is a calamity which destroys one's worldly life as well as one's life of the Hereafter. When man sees that the world acclaims him, he is overtaken by pride and vanity.

These diseases finally destroy him. His Deen is thus destroyed. Many people have fallen into this trap and were utterly annihilated.

A famous person has many envious enemies who engage in conspiracies to harm and eliminate him. This then is the harm to one's worldly life. Thus, both Deen and dunya suffer in the wake of jaah.

On the other hand, jaah which Allah Ta'ala bestows upon man without him requesting it, is a ni'mat (bounty). As man stands in need of wealth to a certain degree, so does he stand in need of jah to a certain degree. Such limited jaah enables him to remain in safety and be protected against injustice and oppression. Such safety enables him to engage in the ibaadat of Allah Ta'ala without fear and in peace. This amount of jaah is therefore not harmful.

The remedy

Meditate on the futility of hubb-e-jaah. Neither the one who honours nor will the one who is honoured will remain. All will perish. It is therefore childish to be delighted over such a transitory and illusionary attribute. Contemplating in this way will eliminate this malady.

Hubb-e-Dunya (Love of the World)

Allah Ta'ala says:

"The worldly life is nothing but substance of deception."

Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"The world is the prison of the Mu'min and the paradise of the Kaafir."

All things which give pleasure here to the nafs without being of any merit in the Aakhirah are termed dunya. We are afflicted with a number of spiritual ailments all having their origin in the love of the world.

About this disease, hubb-e-dunya, Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

"Love of the world is the root of all evil."

If this root ailment is treated and cured, all other maladies flowing from it will also disappear. A man overwhelmed by hubb-e-dunya has no concern and time for the Aakhirah. Such a person having no care for the Aakhirah will neither be bothered about righteous deeds nor will he abstain from evil. The one in whom there is hubb-e-dunya has very little fikr for the Deen. Increase in the degree of hubb-e-dunya brings about a corresponding decrease in fikr (concern) for the Deen. Total hubb-e-dunya entails total lack of fikr for the Deen. This is manifest in the kuffaar.

Dunya does not mean wealth and family. Dunya is the intentional and voluntary adoption of anything evil which causes one to become forgetful of Allah Ta'ala irrespective of what that thing might be. Thus, acquisition of wealth and other material means is not evil, but hubb-e-dunya (love for such material objects) is evil. Wealth is like the water in the ocean and the heart of man is like the ship sailing in the ocean. Water, while it facilitates the movement of the ship can also bring about its sinking. As long as the water remains outside the ship, it aids its sailing. But entry of the water into the ship causes it to sink. Similar is the case of wealth. Wealth aids man as long as it remains outside his heart. However, if its love enters the heart it will bring about his destruction.

The Hadith Shareef states:

"Halaal wealth is a benefit to a pious man."

He benefits because a pious man spends his wealth in meritorious ways. On the contrary, if love of wealth captures the heart of man, he usurps the rights of others. When the treasures of the Persian Empire were ushered into the presence of Hadhrat Umar رَضِيَ اللّٰهُ عَنْهُ, he recited the Qur'aanic Aayat:

"The love of pleasures has been adorned for mankind"

He then commented: "O Allah! It is evident that the desire for pleasure is inherent in us. Its total elimination is not the aim. But, we supplicate that wealth aids us in the attainment of Your Love."

The dunya (or the world) which has been criticised is like a serpent whose skin is colourful and most beautiful, but its poison is fatal. Intelligent people maintain a distance from such danger and are not lured by the externally adorned skin. But a little child, unaware of the danger of a snake, is attracted by the external beauty and is prepared to grab hold of the snake. We are like the little child. We are attracted to the world by its external beauty and adornment without being aware of its dangers. Men of intelligence and experience do not incline toward the world.

People are generally deceived and overwhelmed by the glitter of the world because they are not aware of its reality. Should the reality of the world be revealed, they would become utterly disillusioned and detest it. The Hadith Shareef states:

"If the value of the world was equal to that of the wing of a mosquito by Allah, He would not have allowed any kaafir even a drink of water from it."

In the eyes of Allah Ta'ala the world has no value. It is a detestable object. He therefore prefers it for His enemies. Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ described the world in the following similitude:

"*What relationship does the world have with me? My similitude is like a traveller on a mount, halting in the shade of a tree (for a short while) only to leave it again, and proceed along the sojourn.*"

The traveller rests a while in the shade and then moves on again.

The remedy

Remember maut (death) in abundance and do not involve yourself in distant and remote hopes. The pursuit of distant schemes and material enterprises should be shunned. In this way the love of the world will be eliminated from the heart.

This elimination is in fact the stage at the end of Sulook (the path along which the mureed travels in his spiritual journey). One has, in fact, to become imbued with the spirit and quality spoken of in the following Hadith:

"Die before your death."

This Hadith means that one has to inculcate the attribute of the dead even before death, and that attribute is the lack of worldly love.

Attaining proximity to Allah Ta'ala

There are three ways by which one can attain proximity with Allah Ta'ala, These are explained in detail as follows.

1. Atwal (the longest path).
2. Ausat (the middle path).
3. Aqal-wa-Aqrab (the shortest and nearest path).

The atwal (longest) path

This consists of observing in abundance saum, salaah, qiraa't, haj, jihad, etc. This is the way of a class of Auliyaa known as the akhyaar (chosen ones).

The ausat (middle) path

In addition to the above acts of ibaadat are engagement in mujaahadah, riyaadhat, elimination of akhlaaq-e-zameemah (evil

qualities) and the acquisition of akhlaaqe-hameedah (good qualities). The majority of men travelling along the path of sulook become waasil (attain the goal of Divine Proximity) via this second way. This is the path of the Abraar.

The aqal-wa-aqrab (shortest) path

This is the way of ishq (love). Riyaadhat (spiritual exercises) and mingling with people are suffocating to the saalik (spiritual traveller) along this path. Zikr, fikr, shukr and shauq are the intellectual occupations of the traveller plodding along the Path of Ishq. The traveller along this road become waasil by this method. Purification of the nafs and adornment of the heart and soul are realised by the method of love. They have no interest in kashf (inspirational revelation of the Auliyaa) and karaamat (miracles of the Auliyaa). They are totally immersed in:

"Die before your death."

This third way is the way of the class of Auliyaa known as the Shatariyah. (This is that class of Auliyaa who are naturally endowed with strong emotions and divine love).

Dying before death

At the time of death, the dying man possesses certain attributes, the inculcation of which is exhorted by the Hadith: "Die before your death." These attributes which are in the perfect state in the dying man are:

Taubah (repentance), zuhd, (abstention), qanaa'at (contentment), tawakkaul (trust in Allah), azlat (solitude), tawajjuh ilal-laah (attention directed to Allah Ta'ala), sabr (patience), ridhaa

(pleased with Allah), zikr (remembrance of Allah) and muraaqabah (meditation).

Among the Shatariyah the salient feature is muraaqaba.
One has to inculcate the above qualities which overtake a dying person to a high degree. Taubah, i.e. repentance to emerge from all evil as is the position at the time of maut; zuhd, i.e. to shun the world and everything in it as is the case at maut; tawakkul, i.e. to shun all abnormal worldly agencies as is the case at maut; azlat, i.e. to sever all ties with creation as is the case at maut; qanaa'at, i.e. abstention from lowly desires - to be contented-as is the case at maut; tawajjuh ilal-laah, i.e. to rivet one's attention towards only Allah Ta'ala as is the case at maut; sabr, i.e. to shun pleasures as is the case at maut; ridhaa, i.e. to abstain from pleasing the nafs, and to be pleased with Allah and to submit in entirety to Allah Ta'ala as is the case at maut. This is the conception of "Die before your death."

One has to transform one's condition so as to be imbued with the conception of "death before death". In this earthly life, the body is on earth, but the rooh should be directed to the Aakhirah, and be in communion with Allah Ta'ala. Possession of even the kingdom of the earth should not affect one's heart. The heart should be empty of the world at all times. The sign of this lofty state having settled over one is total abstention from everything branded as evil by the Shariah. The mind, tongue and the whole body have to be sealed from evil. The heart is to be emptied of all things other than Allah Ta'ala. It has to be adorned with akhlaaq-e-hameedah.

A man dwelling in this lofty state of purity and communion with Allah Ta'ala is always aloof from gatherings of futility.

Whatever diverts the mind of the seeker of Allah from the remembrance of Allah is futility and nonsensical. The seeker refrains from association with men of baatil (falsehood and corruption). One who does not pursue the Path in quest of Allah, is in fact a man of baatil.

O beloved one! This then is the meaning of "die before your death" stated by Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. This is the way of Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. This is the life which Rasulullah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ desired for his Ummah.

Domination of akhlaaq-e-hameedah

The sign of akhlaaq-e-hameedah having gained dominance and one having gained proficiency in these lofty attributes is the ability to employ correctly and naturally these attributes with the utmost of ease. Once one has reached this stage, it is evidence of the fact that the lofty attributes have become firmly grounded in one.

Al-khawatir (Passing thoughts)

Thoughts which cross the heart of man are called khawaatir (singular khaatir). Such thoughts are at times virtuous and at times evil. These thoughts which occur to man emanate from different sources. Virtue is inspired into the heart sometimes by Allah Ta'ala, sometimes by an angel whose name is Mulhim and sometimes virtue is whispered into the heart by even shaytaan. Evil assaulting the heart sometimes emanates from shaytaan, sometimes from the nafs and at times from Allah Ta'ala.

Pious inspirations from Allah Ta'ala serve the purpose of honouring one or for establishing some proof. The evil khaatir which comes from Allah Ta'ala appears as a test and to impose

some labour and effort on one. From the Angel Mulhim emanates always only goodness since this is his function. His function is to guide towards virtue.

Khair (virtue or the good thought) emerging from shaytaan is deception. He casts his trickery in the form of a good khaatir, but in reality it is evil designed to divert one from a greater virtue by involving one in a lesser virtue. The purpose of evil emanating from shaytaan is to deceive and disgrace man.

Evil emanating from the nafs is to mislead man and to prevent him from the truth. The good which issues from the nafs is extremely negligible. It is in fact comparable to that of shaytaan.

The distinguishing signs of the evil from Allah, the nafs and shaytaan

If the evil khaatir is from Allah Ta'ala it will be recognised from its firmness and one's total inability to combat it. One will discover that one is unable to ward it off. If the sharr (evil) which afflicts the heart is firm and retains constancy being of a solid unchanging condition which renders the nafs extremely restless in the desire to commit the evil while at the same time all effort and means of combating the evil are rendered useless in the face of the onslaught of the sharr, then such an evil khaatir is from Allah Ta'ala. The remedy for such a khaatir is nothing but to petition Allah Ta'ala, seeking His aid and protection, humbling oneself and shedding tears of concern and regret. This is a trial from Allah Ta'ala. Only His aid will be of any good.

If the thought of sharr is not as pressing and severe as is described above, but remains static then it is from the nafs.

If a thought of sharr assaults the heart after having sinned and it occurs vigorously then such sharr is from Allah Ta'ala and its purpose is to disgrace the sinner and act as a punishment for having sinned. If after having sinned, the thought of sharr occurs to one, but not vigorously, it enters feebly then such sharr is from shaytaan providing that it disappears or is weakened by engagement in zikr. In this regard Rasulullah صلى الله عليه وسلم said:

"Verily, shaytaan clings onto the heart of man. When man remembers Allah, shaytaan retreats (from the heart). When man becomes neglectful of Allah's zikr, *shaytaan asserts himself with his whisperings (into the heart of man)."*

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